

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

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NEW SERIES
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Dr. J. H. Gambrell died last week at the Baptist Sanitarium, El Paso, Texas. He was born in Tippah county, Miss., and his early ministry was in this state. He was at one time pastor at Brookhaven and of other churches in the southern part of the state. He was for many years a leader of the prohibition forces, being a co-worker with Hon. B. T. Hobbs of Brookhaven. In Texas he was several years in the pastorate, and then state superintendent of the Anti-Saloon League. Mississippi College conferred on him the degree of Doctor of Divinity. He was 68 years old at the time of his decease.

Dr. W. E. Farr assisted Pastor Spinks at Glenwood church, Easley, S. C., in a good meeting. It was designed specially for the church, as over a hundred members had been received in the past year. However, sixteen were added during the meeting, ten of them by baptism. Brother Spinks went from Mississippi, having been baptized at Brookhaven two years ago.

Brother N. T. Tull, who has proven himself a good mathematician in working out several financial problems, now has a plan by which he believes the church building at Clinton can have its debt provided for and in five years paid off. If he calls on you give him your hearty support. He already has made a good start.

It is not easy to see how the French could have done less than they have done in their efforts to force the Germans to pay the reparation bill. The German government had made up its mind to pay nothing that they were not forced to pay, and their hope was that differences among the allies would prevent the use of force.

Pastor W. A. Sullivan has resigned the pastorate at Okolona to accept the call of the church at Drew. He has done a really great work at Okolona and will have a fine field in the Delta.

It is said the church at Liberty, Mo., has withdrawn fellowship from Prof. Slaten, who was dismissed from William Jewell College for denying the deity of Christ. There is certainly life in the body yet.

The Episcopal Church refuses to enter the Federal Council of Churches. They believe like Southern Baptists that they can do their work better than other people can do it for them.

Dr. Percy Stickney Grant (that sounds hifalutin), rector of an Episcopal church in New York City, has openly flaunted his unbelief in the deity of Christ. He also will go to his own place.

Northern and Southern Methodists both have commissions which recently met in a conference trying to form a basis of Union. Not yet have they agreed upon terms of Union.

Pastor B. H. Lovelace of Clinton will assist in several of the Bible Institutes being held in the state. He is prepared to do splendid service.

Seventh Day Adventists have a membership of nearly 200,000, almost one out of a hundred of them being missionaries, at home or abroad.

SOUTHERN BAPTISTS FACING THEIR GREATEST CHALLENGE OPPORTUNITY'S CALL TO SERVICE AND SACRIFICE

Three years ago Southern Baptists rallied to God's and the lost world's call for **GREATER THINGS** for the Gospel and Christ. Their achievements sang their praises throughout the civilized world. For three years every vitality of their faith, their loyalty, their financial ability, has been tested to its furthest depth by World-War back-wash, financial depression, crop failure, and industrial upheavals. Yet during this severe ordeal of trouble they have given to Gospel causes outside of local needs **Twenty Million Dollars** more than they did in the three previous years of high prosperity. They have put in cash into **Education, Missions and Benevolence Thirty-Eight Million, Four Hundred Thousand Dollars**; baptized more than six hundred fifty thousand; nearly doubled their student attendance in their over seven hundred schools; ministered to more than six hundred thousand sick in their forty hospitals, many thousands of orphans through their seventeen orphanages, more than eight hundred aged preachers and their wives through their Board of Relief and Annuity; they have almost doubled the attendance in their Sunday Schools, B. Y. P. U.'s, W. M. U.'s, and wonderfully increased their Sunday School and church-building facilities everywhere. They have put more than **One Hundred Million Dollars** into the cause of Christ, including all their gifts to local and outside causes, since they began their Campaign. Oh, how God's merciful hand of love has been palm-open to them in unspeakable glory in what He has done for us and enabled us to do for Him! But look at the doors of Gospel opportunity He has opened to us! Look at the sick calling for hospitals; orphans calling for home, food, clothing, and Christ; the young calling for Christian education, young preachers and other workers for better training; the aged preachers for our comforting aid; the equipment, endowment, enlargement of our schools and other institutions; the call of the multiplied millions of Indians, Mexicans, Italians, and other foreigners at our own doors in the homeland! Listen to all the calls that come to us from our enlarged home mission and state mission work! Oh, children of Christ, Baptists throughout the Southland, hear the call of the Christless, starving ones of Europe, Asia, South America, and the islands of the sea, for the gospel, for schools, orphanages, hospitals! Soon the millions of Russia in all probability will be open as a missionary opportunity to Southern Baptists. Their needs will knock at our door for Gospel help. And, how unprepared we are to enter these open doors, and reach these mighty spiritual responsibilities! In the face of the wonderful blessings from God and unmeasured responsibilities put on us and widening opportunities offered us by our risen Savior, are we not dreadfully ashamed of ourselves as Baptists and Christians that we gave last year to **Missions, Education and Benevolence only Three Dollars and Forty-Seven Cents apiece per Baptist, and to all Christ's causes, locally at home, and abroad,**

less than Eleven Dollars apiece? What an eternal shame! We can do better. We must do better if we give a true Gospel witness to a lost world.

We have raised in the years of the Campaign **Thirty-Eight Million, Four Hundred Thousand Dollars** up to January 1st. This leaves, of the **Seventy Five Million, Thirty-Six Million, Six Hundred Thousand Dollars**, to say nothing of our pledges beyond **Seventy-Five Million**, and only two more years at the best—**Eighteen Million, Three Hundred Thousand Dollars** a year, for two years if we count to December, 1924, and a year and a half if we count to May, 1924.

We raised nearly **Nineteen Million Dollars** the first year of the Campaign. We can raise it again. We must not fall short of **Seventy-Five Million!** We are able to do it. We ought to raise the full amount of our pledges.

The Conservation Commission, with nearly every member present—general secretaries, state secretaries, presidents of southwide institutions, laymen, a number of pastors, and a few of our elect women, in session in Nashville, January 24th, in a great unity of spirit, solidarity of purpose, and faith, with a holy optimism born of sacrifice and service, together in a great task set their hearts, heads and hands to the utmost of their ability to bring Southern Baptists to the Campaign's end with at least **Seventy-Five Million Dollars** in cash for the Master's cause. This is a challenging task. This group of pastors, laymen, women, state and southwide workers, calls on the churches, with all their love for Christ and His Gospel and for a lost, sinning, sick, world, to give to Christ and to the denomination two things—first, at least **Seventy-Five Million Dollars** in cash; and, second, all of our full-time, half-time, and many thousands of our fourth-time churches on a systematic, regular and proportionate plan of finance, based on Bible stewardship, including all the local and outside Gospel causes, and the state, denominational and southwide papers going to every Baptist home. These will mean victory for this Campaign, advancement along the whole Baptist line, and a full home and guarantee of victory for future campaigns.

Southern Baptists, let's set our faith, fix our hearts, bow our necks with a holy determination through Christ to win this Campaign and stabilize and systematize and inspire such a Baptist force as will guarantee greater achievements for the future. We can do it through Christ if we pray, trust and work together.

Yours to live and win for Him,

E. Y. MULLINS, B. D. GRAY,
J. F. LOVE, L. R. SCARBOROUGH.

Dr. Slaten, who was dismissed from William Jewell College because he denied the deity of Christ, has become pastor of a Unitarian church in Austin. "Judas fell away that he might go to his own place." Acts 1:25.

The President of Chicago University, Dr. Harry Pratt Judson, has resigned. The secular papers report that an effort may be made to change the charter so as to permit the election of a man who is not a Baptist.

THE BIBLE: WHY STUDY IT?

By T. W. Young, D.D.

There is no book in the world comparable to the Bible. It stands in a class unique and solitary. Christians are supposed to value it more highly, love it more fervently and to study it more constantly than they do any other book. Many do give it the place in their lives it deserves. They come to it constantly for instruction, for inspiration and for guidance. This cannot be said of all, nor even of many. One of the most ominous signs in the lives of Christians at the present time is the ignorance of the Bible which meets us on every hand. This is universal, profound, complete. The causes for this are to be found, according to Prof. Arthur S. Peake, of the University of Manchester, England, in (1) The great change which has come over our social conditions; (2) the widespread collapse of earlier sanctities and theological beliefs; (3) the impression that the Bible is a dull book. However that may be, the general neglect of Bible study is disastrous, and unquestionably is coincident with a lowered spiritual vitality.

The most of us were reared in Christian homes. We attended Sunday School as children. Whenever a passage from the Gospels is read in our hearing it sounds familiar. When we take up the Bible to read it again, the chances are that we do not find anything that is new to us, and we conclude that we know about all there is to know in the Bible. The conclusion is erroneous, because a knowledge of the text is often found separated from an understanding of the truth which God has lodged in its words. Every earnest and patient student of the Bible who goes to it for moral and spiritual help is surprised over and over again to find new meaning in old familiar words.

The Bible is not a book which was made. It has grown. Hence it is not a mere word-book, nor is it a compendium of doctrines. It is a nursery of growing truths. "It is not even a plane of proof-texts without proportion, or emphasis, or light and shade; but a revelation varied as nature, with the divine in its hidden parts, in its spirit, its tendencies, its obscurities and its omissions. Like nature it has successive strata, a valley and hilltop, and mist and atmosphere, and rivers which are flowing still, and here and there a place which is desert, and fossils too, whose crude forms are the stepping stones to higher things. It is a record of inspired deeds, as well as of inspired words, an ascending series of inspired facts in a matrix of human history." More than forty men toiled more than fifteen hundred years in the making of this collection of books. It is a long and thrilling story as to how the Bible grew.

The Bible is also a progressive revelation. It is a commonplace, that while Greece was called of God to educate the world by the creation of a great literature, a glorious art and a profound philosophy; and while it was the mission of Rome to teach the world the great principles of law and orderly government; Israel was selected to teach mankind religion. The Hebrews have made no contribution to the world which deserves mention, save its religion and the literature created by it. But this contribution was the greatest that any people ever made. No religion has ever made a completely fresh start. It is linked by many a tie to anterior beliefs and rites. Beginning with Semitic paganism, the Hebrews began their ascent towards the heights they ultimately attained. It took many a hard lesson to eliminate the false and enthrone the true, but God, the great teacher, was patient and persevering. What we find in the Scriptures is the record of an intense activity of the living God in human life. It is this which gives unity to the Bible. It is not the unity which comes from consistency in the teaching, but the unity of a definite journey towards a definite goal in which the lower stages are gradually left behind. The Bible is the record of the coming of God into human life in an

intense and exceptional way. It discloses to us the progressive unfolding of God himself, his gradual self-communication to man as he was "able to bear it." And unless we recognize the progressive character of this Book, we shall fail to understand its history, its morals, its religion, or its theology.

The Bible then is not a ready-made book dropped down from heaven like some mighty aerolite, but a great collection of writings from many ages coming up out of the deepest life of mankind. It is a religious collection, and magnifies rather than minimizes God's presence and direction in all this. God is no distant being sending a message, or reaching down into the world once in a while to impart some truth or to accomplish some deed. He is the everpresent, indwelling, redeeming God, and all faith and love and righteousness are the movement of his Spirit in the hearts of men. Through the long ages he was ever seeking to reveal himself more perfectly to men, to redeem them from their sins, to impart to them his life, and to establish his way of love and righteousness. And throughout these ages he ever found men who responded in special manner to his quickening Spirit. These men knew God in their hearts, saw him in their nation's history, and interpreted him to others. From this living presence of God, through these men thus inspired there have come the writings gathered together in our Bible.

In the study of the Bible we come face to face with God. The very nature of God demands that if he is to be made manifest it must be by his own choice. He must disclose the fact that he is, and that he is concerned in man's welfare, and is seeking to draw all men into fellowship with himself. This the Bible makes plain. And that his revelation might be guaranteed against the treachery of oral tradition he caused it to be written for our instruction. "Without the Bible," said Daniel Webster, "man would be in the midst of a sandy desert, surrounded on all sides by a dark and impenetrable horizon."

Through the pages of the Bible God moves with a distinct nearness to our life. He is full of wisdom and power and love. He is just and holy and good, as we demand that God should be. The Christian sees mirrored in its limpid depths the very image of God. He listens to these divine words as to the voice of the heavenly Father. It is like a letter from home to a child away at school. We go to the Bible to find our God and Father. When we read the Bible it is as if God was speaking to us. Those who do not study the Bible do not come to know God. They may know a little about him, but they never know him with that clearness and fullness and confidence that belongs to those who come face to face with him in the Book he has given.

In the study of the Bible we also come face to face with ourselves as God knows us to be: "The Bible finds us as no other book does", is the classic statement of Samuel Taylor Coleridge. No man will ever understand himself until he sees himself mirrored in the pages of the Bible. Perhaps this is why many people dislike to study the Bible. The Bible is profitable, though often painful, for reproof, for correction and for instruction in righteousness. Its words are "sharper than any double-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

Human life portrayed in the Bible is so thoroughly like our own. Its perplexities and struggles, its hopes and sorrows seem to be our very own. The very things commanded to be done, the service expected, the duties marked out, the life to be lived before God, and in relation to each other as citizens, friends, neighbors commend themselves to us as what we ought to do. No one can read the book of Job as it discusses the perplexing problem of sin and suffering without feeling that his own doubts and perplexities are being discussed. No one can study the Psalms

without feeling that the whole range of Christian experience finds expression in the songs of Israel. When we read the great orations of Isaiah and Jeremiah, and the passionate invectives of Hosea and Amos we are struck with the exceeding modernness of these long-since silent voices. The wonderful teaching of Jesus, and the soulful discussions of Paul and other New Testament writers are as full of life and interest to us of today as if they had been spoken or written yesterday. As Renan said, "the Bible is the great book of consolidation of humanity." In the Bible, as in a mirror, we see ourselves, understand ourselves, interpret ourselves as we never can in any other way. In the Bible we come face to face with Jesus Christ, the supreme personality of all history. His story is not found any where else. "He has left the mark of his hand", says Fairbairn, "on every generation of civilized men that has lived since he lived, and it would not be science to find him everywhere and never to ask what he was and what he did. Persons are the most potent factors of progress and change in history and the greatest person known to it is the one who has been the most powerful factor of ordered progress. Who this is does not lie open to dispute. Jesus Christ is a name that represents the most wonderful story and the profoundest problem in the field of history. There is no romance so marvelous as the most prosaic version of his history." All that went before his earthly life was but preparatory, and all that has followed is but interpretation. The supreme object of Bible study is to know God, and Jesus Christ whom he has sent. But it is not enough to know him as an historical person, we must know him as personal friend and Redeemer—whom to know is eternal life. The Bible is our only source-book to learn to know him who is the "Light that lighteth every man coming into the world."

In the study of the Bible we learn to live as we ought. It is a profound discovery to find the way to life which we do find when we have found him who is "the way, the truth and the life", and it is as great a discovery when we learn how to live life in God's way. The long history and experience out of which the Bible has come was but laying the foundation. The edifice to be built was worthy Christian manhood and womanhood, and for this there must be study of the great religious truths set forth in the Bible. Surely some where God has made known the kind of life he wants those who bear his image to live. If any where, then in the Bible. We can never aspire to anything higher than to live in conformity to God's will, and the only place where we can discover that is in the Bible. In the lines of Sir Walter Scott:

"Within this awful volume lies
Mystery of mysteries;
Happiest he of human race
To whom God has given grace
To read, to fear, to hope, to pray,
To lift the latch, and learn the way;
And better had he ne'er been born
Who reads to doubt or reads to scorn."

The words that I speak unto you shall judge you in the last day, said Jesus. I think when we come to the end of life and stand before the great white throne of Judgment, the one thing that will cause no regret and which will be of unspeakable comfort is that we did try to learn the will of God and do it. The Bible is no ordinary book. No man can neglect its study, except at his own peril. Some one has said of the Bible: "It contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you."

Corinth, Miss.

EDUCATION IMPARTS POWER, BUT NOT PURITY

By Bishop Warren Candler, Atlanta, Georgia,
Chancellor of Emory University, in
Western Recorder

The American people were never so devoted to the cause of education as they are now. Annually philanthropists increase their gifts and legislatures enlarge their appropriations for the promotion of this great interest. The year now closing has been characterized beyond all preceding years by the vast sums devoted to schools of all grades, from kindergartens to universities.

And all this is well. Ignorance is neither creditable nor helpful to any people. But while recognizing the value of education, it is possible for us to over-value it, and ascribe to it a power which it does not possess. We may make a fetish of it, and superstitiously attribute to it the divine power of regeneration. Indeed this is precisely what many among us are doing. They are vainly imagining that sin originates in ignorance, and that universal education will put an end to crime in all the earth.

Nothing is further from the truth. Enlightenment does not reduce crime. It increases many crimes, as for example, such crimes as forgery, embezzlement, and larceny after trust. There are not a few offenses which the educated only are capable of committing.

It is not ignorance of the consequences of intemperance which leads men to debauch themselves with drunkenness. There is not a man in the world who has sense enough to uncork a bottle who does not know the wretched results of inebriety upon body, mind and soul; but his knowledge does not restrain him from indulgence. Some will drink wood alcohol even. In the stress and peril of the World War all the nations, including benighted Russia, evinced the most perfect knowledge of the dreadful evil of using intoxicating liquors, and in these days of peace they possess the same knowledge, but it does not make them sober.

There are those who insist that all the facts of sex shall be taught in the common schools, and they tell us that such teaching will decrease, if not destroy, all licentiousness. In this they are utterly deluded. Such education will influence the imaginations of children and increase the crimes of lust. All history shows that licentiousness has been most prevalent in periods of greatest enlightenment. Such was the case with Babylon, with the Grecian Republic, and with the Roman Commonwealth. Socrates, the wisest of Grecian philosophers, was addicted to the disgusting vices of lust, and Solomon, whom men call the wisest of all mankind, was in this matter most vile.

From the period before the flood until the present time the unvarying and dreadful results of sensuality have been known of all men. The universal experience and observation of mankind has proved beyond all possibility of doubt that licentiousness and all illicit gratification of the passions involved in it, are mortal sins against human nature, destroying the body, polluting the mind, and degrading the soul. All down the ages, and in all lands, the lives wrecked on the rock of sensuality are strewn in every direction. But the putrid mass of corruption and death does not warn effectually from licentious living multiplied millions of men and women. They learn nothing from it. They see nothing but their own wild desire and frenzied infatuation and on they rush to their ruin, making more wrecks for other fools to witness and disregard.

When we pass from the consideration of personal and private sins to public wrong-doing, we see demonstrated in like manner that education does not prevent immorality.

In the repulsive revelations of the insurance frauds, made in New York a few years ago, it was disclosed that graduates of Harvard University were leaders in the vast scheme of complicated corruption.

What do we see "the scholar in politics" doing? Has he not often poisoned the springs of legislation by his personal ambition and partisan spirit?

There is one in the United States Senate today who has been proclaimed as "The Scholar in Politics," par excellence; but he has not scrupled to play the most "petty politics" and discreditable demagoguery. He is dominated by his personal prejudices and partisan passions. He has shown himself ready to blast the South and blight the highest interest of mankind in order to gratify personal spleen and serve factional ends. What has education done to promote patriotism in his breast or righteousness in his life?

And, unfortunately, he is not the first of his kind who has appeared in the public life of our country, nor is he likely to be the last. The worst feature of our politics is not want of intelligence, but lack of integrity. We need better men far more than we need brighter men. If our public servants were purer, they could, and would, settle without difficulty many of the problems which they now regard as most perplexing.

George Washington was not highly educated, but he solved wisely and promptly the issues by which he was confronted. Aaron Burr was the most cultured man of his day, and by the skill which he acquired through education, he created problems for the Republic.

Francis Bacon was justly characterized as "the wisest and meanest of mankind," and such he was. He wrote the *Novum Organum*, but he never had a noble impulse nor executed a pure purpose. As a writer he displayed a power of reason and a loftiness of imagination unsurpassed by any man who ever lived, but in both his public and private life he was destitute of character and devoted utterly to selfish designs.

THE WORLD NEVER HAS BEEN SAVED, AND NEVER CAN BE REDEEMED, BY MENTALITY ALONE. MORALITY IS FAR MORE VITAL TO THE PROGRESS OF CIVILIZATION. JESUS TAUGHT US WHAT WE SHOULD NEVER FORGET FOR A MOMENT, NAMELY, THAT A CLEAR INTELLECT WILL NOT GIVE A MAN A CLEAN HEART, BUT THAT A PURE HEART WILL CLARIFY THE MIND.

In the light of all these unquestionable facts and indisputable principles, it is manifest that our country needs something more and better than mere education. Morality and religion are indispensable.

WE HAY EASILY HAVE TOO MUCH EDUCATION, UNLESS THAT EDUCATION IS PURIFIED BY RELIGIOUS FAITH AND PERVADED BY MORAL PRINCIPLE. OTHERWISE WE MAY BRING TO PASS A HIGH POWERED WORLD, AND THE POWER OF ITS OWN MIGHTY MOMENTUM WILL RUSH IT TO SELF-DESTRUCTION.

Have we not seen already the near approach to such a world? Did not one of the most highly educated nations known to history precipitate a war in which seven millions of the young men of the world were slain and above three hundred billions of dollars worth of the fruits of human toil were burned up? That awful conflagration was not kindled by ignorance, but by enlightenment.

And now the great intellects of European statesmen are trying to find some way out of the desolation which has been wrought. But they, and our American statesmen, are going about the matter with minds befuddled by national selfishness, racial antipathies, and partisan prejudices. With such minds they are not likely to find the way out, but they will most probably fall into deeper disasters. They all know what ought to be done, but they lack both the conscience and the courage to do it. The whole world is suffering from having too much intellect and too little religion, and mere secular education will increase its suffering by adding to its power without imparting purity in equal measure. With all its sense it has not sense enough to know that mere

sense is not enough. Christ himself is all the world needs.

It is not more education, but more religious education that our country, in common with all other nations, needs most urgently.

BOOKS

We have not read a book for a long time with more genuine human interest than "Piney Woods and Its Story", by Lawrence C. Jones. The author is a Negro, born in St. Joseph, Mo., educated at the University of Iowa, who came to Mississippi to help the people of his race to a higher standard and wider vision of Christian living and service. His work was begun under the most adverse conditions, but he held on and worked on till he has an industrial school with over 200 boarding pupils and refusing as many more for lack of room. The story is humorously, pathetically told. It is full of the milk of human kindness and virile pluck. It is certain to be widely read. We are glad he came to Mississippi and rejoice in his work. The book is published by F. H. Revell, price \$1.50.

"The Waste of Sin" is a book of 170 pages, price \$1.25, published by Revell. It is a new and worthwhile study of the Prodigal Son by W. W. Melton, pastor Seventh and James Street Baptist church, Waco, Texas. The author finds many of the fundamentals of theology in the story and brings them to light forcefully. He speaks of Sin, its Beginning, Waste, Traps, The Wreck, Slavery, Destitution, Realization, Confession, Turning from it, Forgiveness, Covering, The Unconfessed Sin, The Solution of Sin. The purpose is well expressed: "That a danger signal may be flung across the path of a reckless or careless one; that a light of hope may be held high for some honest inquirer feeling his way back to God and peace; that a call may be sent out that shall pierce the almost impenetrable chasm of despair and find some soul ready to die, and shall plant hope and courage in the heart and turn his eyes back to a God of compassion and mercy."

"Being a Preacher" is a volume by Dr. James I. Vance, one of the leading Presbyterian preachers of the South. It contains a series of lectures delivered to students of a Theological Seminary, but revised and adapted to other readers, especially young men. The sub-title is "A Study of the Claims of the Christian Ministry". There are eight chapters dealing with A Poor Business but a Great Calling, The Preacher and a Bankrupt World, The Summons to Service, The Preacher and His Message, The Man Behind the Message, The Preacher in Action, The Drab and Gold in the Great Calling, The World's Greatest Preacher. It is published by F. H. Revell and sells for \$1.25.

"A Modern Encyclopedia of Illustrations" is the title of a 447 page book by G. B. Hallock. There are many books of this kind and some preachers, religious workers and Sunday School teachers are able to get great help from them. This one contains nearly 2,000 illustrations, all said to be fresh, and they are well classified and indexed. No preacher can afford to neglect the study and use of illustrations. A good speaker once said that illustrations make a preacher illustrious. It is said of Jesus that he never preached without using one or more. This book will give stimulus and gestion to many. It is published by F. H. Revell and sells for \$3.00.

Pastor T. W. Young at Corinth is preaching on Sunday evenings a series of sermons on the following subjects and having fine audiences: "The Young Man Who Got His Eyes Opened", "The Young Man Who Did Not Make Good", "The Young Man Who Quit His Job", "The Young Man Who Was Looking for the Kingdom of Heaven", "The Young Man Who Missed His Opportunity", "The Young Man Who Was Undecided", "The Young Man Who Miscalculated".

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

HELPING PHOEBE

Paul's letters are a good deal like a religious newspaper, and were when written the nearest approach to the modern denominational paper. They had their doctrinal department, the practical department or ethical, and they had the department of personal mention. There was in nearly every one of them the personal and local element. In the letter to the Romans the last chapter is given up largely to messages about individuals. The first one mentioned is Phoebe. He says she is a servant of the Cenchrea church and is going or has just gone to Rome. He urges that they receive her in the Lord, give her a genuine Christian reception and welcome, as becometh saints. But he is not satisfied with her having the formal hand of fellowship extended to her in the church. He adds, "And that ye assist her in whatsoever business she hath need of you; for she hath been a succorer of many, and of myself also."

Rome was a big and busy city. People from everywhere gathered there for business and politics and every purpose, good and bad. Here was a Christian woman leaving her home in the port village of Cenchrea near Corinth to set out upon life and some business venture in a strange city. Paul's first concern is that she may be properly received and looked after. And so here in the Bible written for our instruction in these ends of the world is found this woman's name and urgent request that she be properly taken care of. We call this peculiarly a woman's age, when women are venturing upon any and every kind of work. Perhaps it is not so distinctive of our age as we imagine. Remember Phoebe and Lydia and several others. But the point now is that it is the business of God's people, the members of the church to look out for them. They are not always so independent as they seem. They need a glad greeting, a show of sympathy and a little help along the way. You read in the daily papers a few days ago about some poor woman committing suicide because she was lonely in a city and needed love. It would have lifted the clouds.

Not only are young women coming into the towns for work, but the young men also and they need a little show of interest from Christian people. Why should we let the "employment agencies" be the only ones to render assistance. Couldn't we help them to find a suitable place and show them a little sympathy in a critical moment. This is a good time to turn them in the right direction and show them that Christian people are their friends.

But it is not simply in helping them to find work, but in helping them when they have found it. What calls for our help. There is no need of selfishness nor of boycotting any body else, but we must do business with one who is a Christian and give him the preference in our trading? Paul wrote to the Christians at Rome to "assist Phoebe in whatsoever business she hath need of." And often our fellow Christians have misfortune. Sickness lays them aside. A fire destroys their home or business. Death comes and makes its exacting demands; financially and otherwise. Why not show a willingness to aid at a time like

this? Why turn it over to the Y. M. C. A., or the benevolent orders to render help at a critical time? Why can't your church and mine do a friendly, fraternal, Christian service in helping Phoebe and all her kind and our kind at a time like this?

Pastor E. T. Mobberly has resigned at Lexington and goes to Shuqualak, where the church has called him heartily for full time. He goes to a field full of promise and confidence. Brother Mobberly has been pastor of some of the best churches in Mississippi and prominently connected with the denominational work for a number of years.

Rev. E. F. Haight, student in the Baptist Bible Institute, accepts the church at Norfield, Miss. And Brother G. K. Fortenberry goes to Independence, La.

DISEASES AND SYMPTOMS

Symptoms are on the surface. Disease lies within and while invisible is deeper and more difficult to discover. There are certain classes of physicians who make a business of treating symptoms, but most doctors endeavor to find out the nature of the disease. Pain is not a disease but a symptom. A headache does not mean that one has a hollow head necessarily, but is more likely to indicate a disordered stomach. Symptoms are sometimes misleading. We once knew a man who suffered with pains in his chest. Several doctors treated him for neuralgia or colic. He finally went to a physician who knew his business and was told that he had tuberculosis of the spinal column. The seat of the trouble was in his back, though the pain was in his chest.

There is a similar situation in religion, and among Christian people. Every now and then the body ecclesiastical is pestered with some breaking out, which is a symptom of a trouble which is deep seated, and maybe serious. In many places people are saying the holy rollers are about to take the country. This is a symptom of an inward malady. It is not worth while to go after the holy rollers and try to put them out of business. The trouble is with our own Baptist people and our own Baptist preachers. It is our business to find out what the Bible teaches about holiness and sanctification and righteousness. And when we have found out then it is our business to teach it and preach it. What people call the "holiness" doctrine, or sinless perfection, is like pellagra, it breaks out on people who have not had a balanced diet. They haven't been properly fed. The way to cure it is not to scrape the skin with potshreds like Job, but to feed them with the proper food. The disease will slough off if they are properly nourished. It is better and easier to prevent it than it is to cure it.

In some places people are saying that they are bothered with Landmarkism, which being interpreted means opposition to missionary activity. This too is a symptom of a disease that is serious. It breaks out in any community where there has been long neglect of faithful instruction about our obligation to a lost and sin-cursed world. And then it may be due to another cause, for we must be faithful to the truth or we will never locate the seat of trouble or remove it. It is sometimes due to a too exclusive emphasis by good people on the mere machinery of church work and a forgetfulness of the real end in view, namely the salvation of men from sin. Where there is a neglect of personal effort or absence of personal concern for the saving of men, the reaction will come and complaint will be heard. They say even a Ford car will kick up behind if it is driven too fast and there is no load on the back seat. Whenever we put more emphasis on raising money than we do on saving people or supplying their needs, this sort of protest will appear. It will not be found in the best people, but in the weakest ones. For they say if the itch is in the blood it will break out where the skin is

thinnest. The danger is always at the weak spot. Beware of symptoms.

There is another and very prevalent symptom today, for the newspapers and the atmosphere are alike full of it. Not since most of us can remember, if ever before, has there been such clamor of men in the pulpit, in professors chairs or in editorial seats, who are questioning or minimizing or denying the foundation truths of Christianity. Not a week passes but secular and religious papers alike announce the infidelity of some conspicuous preacher or professor. Does some one say, "Surely this is a disease; a fearful disease"? No this is only a symptom: The disease is still worse. It means that men have been getting into the churches without any personal knowledge of God or experience of His grace. You will have to go to the heart to find the real trouble. It is not in the head. Most of the so-called churches will admit anybody to their membership who is not outrageously immoral, who can repeat the ten commandments, the catechism, or the apostles creed. The acceptance of Christ is merely nominal. They have never been born again. They are still by nature children of wrath and aliens to grace. They were oiled with a few questions or quotations from the Bible and slipped into the church. Some seemed to think if there was any new birth they got it when they were christened and didn't know it.

The remedy for this is the preaching and requiring that one must be born again. Nobody who is ever born again will question the deity of Christ, or the value of the atonement or the veracity of His word. When some one asked Whitfield why he had preached hundreds of times on the text "Ye must be born again", he replied "Because ye must be born again."

The door to success does not have "pull" placarded on it, but "push."

New Mexico Baptists have now a college, a hospital and a paper in successful operation. They are a plucky, progressive bunch.

Pastor B. F. Whitten has resigned at Coldwater, Mt. Zion, and Arkabutla, to accept the call to Bay St. Louis and Kiln. He has done a splendid constructive work in his field for several years and goes to the new charge with purpose to stay on the job till things come to pass.

Already it is evident that there is going to be a great company of Baptists from America at the Baptist World Alliance in Stockholm, Sweden, in July. Northern Baptists have chartered a ship, America. It is probable that almost if not every state in the Union will be represented. All who are planning to go from Mississippi would do well to confer about the trip. Just to act as a clearing house, the Baptist Record would like to have the names of all who are contemplating the trip. It would be a delightful vacation for churches to give their pastors.

Pastor J. M. Walker of Aberdeen had arranged a week's program for a Bible Institute in his church. They didn't propose to have it spoiled by anything like the weather. So Sunday they turned out three times while the editor of the Record occupied the pulpit, besides having Sunday School and B. Y. P. U. meetings. The ground was covered several inches with sleet and it still came gleefully down till some time Sunday night. They are a plucky bunch. Dr. Walker has no superior as a flaming evangelist for his territory. He has preached the gospel round about to Illinois and is still at it. Brother A. J. Brown came twice through the sleet, though 81 years old. We had a good time and helpful. Dr. R. A. Kimbrough was already on the ground and other visiting speakers were expected on Monday. It was the worst weather we have seen for many years but the meeting was fine.

1923

Mississippi Program

1923

BAPTIST 75 MILLION CAMPAIGN

N. T. Tull, State Organizer

ALL-DAY RALLY IN EVERY ASSOCIATION

Morning

- 10:00—Devotional: "Thy Kingdom Come."
10:30—Enrollment of Churches (Association Organizer).
11:00—Pastor's Part in our Program.
11:30—Sermon: Mission of the Church.
12:30—Lunch (Old Fashion Basket Dinner).

Afternoon

- 1:30—Devotional—"Thy Will Be Done."
2:00—Layman's Part in our Program.
2:30—The All-Day Meeting in every church in April:
1. How to Reach the churches.
2. How to conduct the Cash Campaign in the church.
3:30—Testimonies: How I am going to pay my Pledge.
4:00—Consecration Prayer.
Adjourn.

The above is a suggested program for the All-Day Rally to be held in every Association in March, following the Seven Great Regional Conferences. These rallies should all be held during the two weeks following the second and third Sundays in March, from the 12th to the 224th.

We would suggest that the place and date for the Rally be arranged as soon as possible, select the speakers, and give the meeting the widest possible publicity, using the county papers, printed programs, etc. Try to get a large representation from every church. The District men will cooperate in arranging place and date for the rallies so that he may have a schedule of dates for all the associations in his district that will enable him to reach as many of them as possible.

We hope each association will use the same subjects as far as possible. Our tract, soon to be published, on the "Spring Cash Campaign",

will give helpful suggestions on some of the subjects given above.

Notice the suggestion for the "Old Fashion Basket Dinner". We hope this will be made a feature no matter where the meeting is held.

Back to First Principles

Two important matters that have been badly neglected in all our programs and public discussions are now coming back into notice in a way to gratify those of us who have properly measured their meaning. One is the place and function of the Deacon in our plan of church organization. The other is the place and function of the District Association in our plan of denominational organization.

With the wonderful development of auxiliary church organizations, it has been a strange disappointment to see the comparative failure of the churches to put over great programs looking to the support of our great denominational enterprises. No lack of information, no lack of enthusiasm, but when it comes to the crucial moment the effort proves abortive. The reason, not often understood, is the fact that the deacons fail to function in their God-appointed task.

Then, too, in our denominational plans and programs, we put on intensive campaigns of information, inspiration, enthusiasm, but at the last we find that the churches are not reached, the results are not obtained. We wonder why, but seldom guess the truth. The reason is that the district associations, back where the churches are, fail to function. We bring our commodities down the great highways in the big motor-trucks, so to speak, and dump them off at the way-stations, and there they lie. They are not carried out and sold to the churches. The district associations are not delivering the goods.

We must begin to develop these two weak points in our church and denominational organization. When we do, we shall see the Kingdom come in a marvelous way.

TO STOCKHOLM, SWEDEN

Southern Baptists who will attend the meeting of the Baptist World Alliance at Stockholm, Sweden, next summer—and the indications are that the number will be exceedingly large—will make the trip on dry ships in the event they follow the suggestions of Dr. A. J. Barton of Alexandria, Louisiana.

Dr. Barton, who is chairman of the Social Service Commission of the Southern Baptist Convention, a member of the national executive and legislative committees of the Anti-Saloon League, who was chairman of the National Prohibition Amendment committee that framed the Eighteenth Amendment and represented the American government at two different meetings of the International Congress Against Alcoholism, gives the information that the Northern Baptists have chartered a dry vessel and will make the trip across the Atlantic in a body. While Southern Baptists will not make the trip together, he hopes all of them at least will travel on dry vessels. Speaking on the matter he says: "A large number of Baptists will go to Europe next summer and everyone of them should travel on a dry ship. It has been objected to the ruling of Attorney General Daugherty putting liquor off American ships, that dry ships cannot compete with wet ships. The Baptists of America will have a good chance to disprove this allegation. Baptists are both law-abiding and loyal citizens and for that very reason they ought to select dry ships on which to sail."

"I am glad to say that Northern Baptists have

chartered a dry vessel. I hope Southern Baptists will do as well. It is hoped also that the presence of so many Baptists in Europe will help to remove the scandal of so much drinking by Americans abroad. The suggestion is not that any Baptist might drink and needs to be guarded; not one of them will be guilty of drinking abroad or elsewhere. The point is that it is hoped that the Baptists will be such a large element of Americans traveling in Europe next summer that their total abstinence will be noticeable and make its impression for American consistency and for the right. Many Americans when abroad make our country a laughing stock. Our Baptist people will not do this."

MINORITY RULE

By L. O. Dawson

Writing out of the heart of a great church that has always treated this pastor with the utmost consideration, and thereby made a happy and successful pastorate possible, I want to say a few words that may cause some of our churches to do a bit of earnest thinking—and praying.

It requires the majority of any Baptist church to call a pastor. It takes only a minority—a very small minority sometimes—to put wheels under him and roll him out of the community. Sometimes just one or two brothers or sisters can do the job. By quietly and continually calling attention to some real or fancied fault in the pastor, or to some weak spot in the church, by keeping a constant spray of icy pessimism playing on the spirits of the people, or in just one of a hundred

different ways—this small minority can stick pins into the soul of the pastor until his self respect forces him to roll on to the next place—wherever that is.

Or maybe, if he be a fighting man, and conscious of having the majority of the church with him, he may feel so outraged by the cold injustice of the whole thing that he will determine to "stick it out". Even then, those who love him best feel that "he ought to go, to keep from hurting the church". That usually gets him, and the minority has its way at last.

I once read of a burglar who threatened to kill a woman if she did not tell him where her household jewels could be found. She defied him and refused to tell. Reflecting that if she were dead he still would not know where to find the treasure, he thought of a wiser plan. He told her he would kill the little child clinging to her skirts if she did not give him the desired facts. She surrendered and he got the jewels. Let no man say that I am comparing Baptist minorities to burglars, for that is not true, but I am saying that sometimes when a pastor refuses to do their bidding they tell him "you will hurt the church if you do not go." That gets him. He goes. He has no defense against that weapon.

Under deep humiliation, at great expense, he goes somewhere—not infrequently to starvation. I have known them to die. Sometimes they bring them back to the old church for burial. Brother Knocker, perhaps, is one of the pall bearers, and Sister Knocker puts the flowers on his grave. Now these people are very far from being bad folks. They mean well. They always say: "So far as I am concerned I can get along with the pastor all right, but—" and with that they put him clear off the bridge.

If anything happens to be wrong with the church—and something is always wrong with every church since Paul rebuked the Corinthians—the only remedy that can be thought of by the average church is "get a new pastor". No matter who is to be blamed, pastor, deacon or janitor, the ever ready remedy is "change pastors."

That, too, is the remedy first thought of by the pastor. "Get a new pastorate". He goes from Ephesus to Pergamos because the Ephesians have "left their first love," only to find at his new field that "some hold the doctrine of Balaam." He shifts from this to Thyatira and there is confronted by the fact that "they tolerate the woman Jezebel." A call to Sardis offers a way of escape, but there he finds they have the reputation of being a "live" church, but they are really "dead." The Laodiceans have heard that he has a boundless store of pep and ginger. They are rich, have no need of anything, will hire for him plenty of help. So they send for him to stir them but of their lukewarmness. He tries and fails until the Lord "spues both him and the church out of his mouth."

Oh, if our people and pastors only knew! If they could only see that it is the business of the people to fill the pews, and only the pastor's to fill the pulpit. That so far from drawing a crowd it is often the pastor's duty to preach in such a manner as to drive people away. If the church could only forget itself and remember the pastor. If the pastor could only forget himself and remember the church. If all could only forget self and each one remember the other, preach earnestly, pray mightily, and cling close to God! This done and every church in Alabama would have a new pastor in less than ten days, and every pastor would have a new church—and sinners would cry unto God!

Nevertheless, the pastor who loves the Lord and the churches above himself must consider that minority, and, if need be, silently fold his tent and slip away—slip away no matter what the cost.—Alabama Baptist.

Somebody has suggested that a part of the destruction of forests in this country could be prevented by stopping the use of pulp and paper for printing stuff that isn't fit to print.

THE RELIGIOUS JOURNAL A MEANS OF CHRISTIAN EDUCATION

By Rev. William T. McElroy

A great revival of interest in Christian education is apparent among the Churches of America today. This is especially true in the South, where in the past three years great sums for the denominational schools and colleges have been raised by the Southern Methodists, Southern Presbyterians, and Southern Baptists.

There is one phase of Christian education, however, that for the most part has been overlooked. That is the educational influence exerted by the denominational journal. It is not, of course, an educational institution in the generally accepted sense. Neither was the celebrated log of Mark Hopkins and his student. But if you define Christian education, as it might justly be defined, as "the impartation or acquisition of knowledge, skill, or development of character under Christian influences and from the Christian standpoint," who will say that the religious journal is not a mighty factor in Christian education? It has played in the past and is playing today a tremendously important part in the education not only of boys and girls and young men and young women but of every one. And as an institution for the impartation of knowledge the religious journal has an advantage over the school and college in that it is more accessible than even the public school.

As an educational factor, in the first place, the religious newspaper gives authoritative information concerning the most important matter in the world—the advance of the kingdom of God among men. These are not the only facts that it gives, but it does give these. And these facts are no less important than the facts of geology, of botany, of astronomy, of philosophy, and the other things that form the curricula of colleges and universities. The history of the Church, both past and present, is no less important to a broad culture than the history of nations. And while no one would argue that the religious journal should be to anyone the only source of information, neither would any sensible person argue that the school or college is the only source. The religious journal through its presentation of facts is no small factor in the mental equipment of those who come under its influence.

In the second place, the religious journal not only presents facts; it also relates those facts to one another, to the reader, and to the kingdom. There is a reaction in educational circles against the old method of cramming the student's head with facts alone. Today the wise educator seeks to give the student a true interpretation of the facts. The religious journal has always done this and does it from the Christian standpoint and from the advancement of the kingdom.

Again, the religious journal has the individual from the cradle to the grave, whereas the college has him for only a few years. The writer is a member of the staff of a leading denominational periodical which has had more than a hundred years of continuous publication. Hardly a week passes that a letter is not received from some one telling of the fact that the writer learned his or her letters from the paper. And hardly a week passes also that some aged saint of God does not write to tell of the comfort and consolation and inspiration the paper has been to him. So with all the years between. It is uplifting and inspiring to young and old alike. The well-edited religious periodical has departments prepared for and adapted to every member of every family and is a lifelong college, the curricula of which is destined to perfect one in the greatest of all arts, the art of making a life.

Once more, the religious journal teaches the Bible as well as current secular and religious facts. One writer has said: "I read my Bible to learn what God says; I read my newspaper to see what God is doing in the world." The religious newspaper sets forth both. There are articles by men of Christian scholarship that in-

terpret the Bible, that teach Biblical truth, and that create a desire to know the Bible better, and there are articles that set forth the meaning to the Church and to the kingdom of the events that are happening in the world. The principal chair in the Christian college is the chair of Bible; just so the religious paper that does not teach and exalt the Book of God's truth is unworthy of the name. It does not take the place of the training the college student receives, but to that great multitude who have been denied a college education it does much to make up for the loss. The faithful reading through the years of the religious newspaper will give one a representative and useful knowledge of God's Word and its meaning to the human heart and to the life of the world.

Finally, the religious newspaper will give one a knowledge of the needs of the kingdom and a desire to help supply those needs. It is the unanimous testimony of pastors that those families in which such a paper is taken and read are the families of the congregation that show the greatest development and are the most responsive to calls for Christian service. To a person really desirous of making his life count, the knowledge of a need awakens a desire to help relieve that need. The religious journal shows him the vital needs of the kingdom, and in answer the Christian gives of his money, his time, or his talents to the various calls of opportunity and privilege. An informed Christian usually means an active and useful Christian.

These are some of the reasons why the religious newspaper cannot be ignored as an institution whose definite objective is Christian education in the broad sense of the term. Upon it, as upon Christian education in the narrower sense, depends more largely than many realize the work of the Church as a whole. Without Christian education the Church could not exist. Of what use is home mission work in establishing churches if there are no men to fill the pulpits? Christian educational institutions, not the State universities, supply the ministers. Of what use is a great fund for foreign missions if there are no missionaries? The Christian college, not the State institution, supplies the trained men and women who are willing to go and preach the gospel unto the uttermost parts of the earth.

Christian education, therefore, undergirds the other activities of the kingdom. In this great work of spreading information and quickening the hearts of men and women to nobler and more consecrated service, which is, after all, the purpose of Christian education, the religious newspaper is playing a great and ever-enlarging part.—Christian Advocate.

MASS MOVEMENTS IN CHRISTIAN WORK—USES AND ABUSES

By Tessa W. Roddey

The tendency of the times seems to turn to mass movements for Christian uplift and development; this tendency has been brought about by the hurry and rush and fret of the times, and the congested conditions of the trend of events which seem to roar along like a swollen stream, and the majority of people seem to feel that they cannot catch up or keep up except through mass movements.

This tendency has uses worth while and expedient, and has abuses that more than overbalance the uses. We see but two uses that could by any stretch of the imagination be looked on as legitimate; one, the crowd psychology that calls together the people, eager, and curious, to see what is going on, and then to inform them, in a measure, about certain public needs, and direct them in certain public services; the other is the mass co-operation needed in certain reform movements, and the expediency and facilitativeness of the mass appeal.

Either of these may have a dangerous tendency, as information is not education, and unless followed up to correct the varied impressions received, many of which are filled with error, they

lead to the reverse of the impressions we wish to give.

The other has a dangerous tendency in so far as we lazily rely too much on the hurried mass appeal, and so often this appeal is hazy, and therefore falls short of our intentions and efforts.

Mass movements for Christian service hold several elements of danger. First, the reach seems so great and varied that people delude themselves into thinking that no personal touch methods are needed.

Second, the emotional part of mass movements seem so deep that we are inclined to believe more good has been done than has in reality been accomplished. Crowd psychology cannot take the place of individual touch.

Third, people begin to lose sight of the necessity for the individual development that is the stabilizing factor in all real dependable Christian progress; and seem to judge results from numbers and dollars. We are far from the truth when we begin to estimate results by numbers present. We are drifting away from safe moorings when we think no good has been accomplished unless we may count large numbers present, and large offerings made.

All down the pages of sacred history we find the largest results from the smallest groups; the most vivid and intimate revelations to three, and two, and one; and the most urgent and definite duties to two, and three, and one.

In some of our largest churches it seems to me it would be an excellent discipline for some to have to cross the threshing floor that we might know who knew enough of the commands of God to keep their hands off of the things He has told them to let alone.

And it might be good for us to have enemies come and they came about Nehemiah when he was building the walls about the sacred city, that we might know who would bear a weapon, and fight and work too. Some there are who will work, while times are good, but refuse to see any necessity for fighting.

A careful study of the world's religions reveals the sad fact that too many people are staying their faith (?) in the works of men rather than in the doctrines of God. A study of beliefs also leads to the tragic truth that two thirds of the people of this world are believing in the theories of men rather than in the sacred Word of the Most High and Almighty God. If we begin to think about the havoc wrought by Confucius, Jains, Shinto, Zoroaster, Mahomet, Buddha, Swedenborg, Brahma, Pastor Russell, Mrs. Eddy and Alexander Dowie, we realize that we need to be as "Watchmen at the gates" for new men and women who would lead the unwary away from the truth.

Any preacher might prove to be a Pastor Russell, and lead a large flock very far from the doctrines of God; and eternal vigilance is the price we must pay for the safety of Christianity.

The tendency to mass movements is dangerous unless we know to whom we entrust the emotional crowds of our people. People are very much like sheep, easily led, and easily swayed by an attractive personality, and fluent words. The large memberships in some churches, or "The modern church" is a developer of automatons; I might go a bit further and say irresponsible automatons, as the majority hear some one make a statement as to some new movement, or new method, and when they see others standing to vote, or putting up their hands, they do as the others do, and if any one were to ask what the voting was all about, the majority could not tell. This is not a developing condition.

The Christian's supreme allegiance is to himself, in so far as he is a part of the Body of Christ, and in this day and under present conditions, each man and woman should be as "A watchman set upon an hill", on the alert, vigilantly, to ward off error from the masses of people, who cannot or will not think as to what they do and say and believe.

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gerous because people are becoming careless as to belief and doctrine and ordinance, and in a measure seem to be sacrificing faith and belief to a false idea of fellowship. Convictions as to the teachings of God's Word, the supreme law of life in this world and the world to come, are becoming rare, and loose, and seem shaken away from any dependable anchorage. The one great reason, (and the only reason God can accept) for uniting with a church, is a conviction, obtained, after careful and deep study of God's Word, that the doctrines and ordinances of, that church are in perfect accord with the expressed will of God. God's will is so plainly told in His word that any ten year old child may understand, and comprehend.

Mass development is impossible; mass uplift is also impossible. We uplift the masses as we develop individuals; and we develop the individuals as we reach and teach the individual the deep dependable things God gave to His people. Zerubbabel brought many thousand people back to Jerusalem, but in a short while they were running after strangers and strange gods. Ezra taught the largest organized Bible class in Old Testament history, but he arranged his class so that each man was made to understand the law. God used mass movements, but He knew His men, and His way and His time. We cannot risk too much in the present tendency to mass uplift, mass development, mass evangelization, and mass education as we cannot, like God, know our men and our times, and the conditions, and we can only watch vigilantly for error, and false doctrines; and for the serpents that crawl and are all more subtle than any beasts of the field, and fluent in speech and persuasive in argument, and unless we watch them and overcome their teaching, we will be as was Adam overcome with the things they tell us, and will find ourselves in the shadows, and hear God's voice calling, "Adam, where art thou?" and we cannot answer, because we will not understand where we are or what we have done.

I make this plea for development for the individual, that the individual may know how to live out the individuality for others, who, perchance, have not had the development to know the dangers that might arise, and we, who have been given a vision of the dangers, must warn, and protect. Each atom of a mass must hold the leaven of Truth; as a mass held together by external pressure, will ferment with error and heresy. Christianity is a great school for individual discipline, and for the walking with the Great Guide by the light of the "inner vision", and holding fast to the Truth as it is in the Great Democrat, Jesus.

SOME FINDINGS AS TO OUR NEXT CAMPAIGN

By G. H. Crutcher, Baptist Bible Institute, New Orleans, Louisiana

Having been asked to act as chairman of a Committee to suggest to the Louisiana Baptist Convention a program to follow our present 75 Million Campaign period, I wrote several letters to brethren in eleven states. I have received the replies from thirty-five people as follows: Two Women, two Editors, three Laymen, three School men, eight Secretaries, seventeen Pastors. Since some of these live in your state, I thought perhaps they, as well as others, might be interested in the findings. I asked four questions as follows:

1. What should be the plan for Southern Baptists immediately following this present period? Should it be a one year, five year, or should we return to the old method?
2. Should we make up a budget for that period or have a "free for all" scramble?
3. What relative readjustment should there be, if any, of our general South-wide interest?
4. What should be the outstanding features of whatever program we put on?

I have tabulated, as best I can, the general findings:

Twenty-eight favor a budget.

Three favor no plan at all for a period of one year.

Twenty favor a budget for three to five years but most of them insist on an annual subscription. Many pastors add, "with two general round-ups."

Nine favor one year budget and one year subscription.

Five think that Education ought to have the lead.

Seven think that Missions should have the lead.

Five that the budget should be made up by the Southern Baptist Convention and distributed among the states.

Six that it should be made in Conferences between leaders of the Southern Baptist Convention and leaders of the several states.

Eleven that the states should make up their program first.

One layman pleads for District Missions to have a larger consideration.

Eight contend for a vigorous Educational Campaign in Stewardship and Tithing for the last year of the present five year period.

Two urge that there shall be no private appeals made by any Denominational agency.

Three ask for the creation of an Emergency Fund.

Every one, who referred to it, insisted that the obligations, assumed under the 75 Million Campaign, should be met.

One brother suggests a new Seminary for the Atlantic slope.

Two brethren insist that designated funds must be regarded.

One man asked for a general Treasurer for the general funds, just as we have a general Director of the Conservation Committee.

Two suggest a new Board, whose function would be to raise and disburse the South-wide funds.

Three suggest some general adjustment in the Denominational Machinery.

One brother pleads for an open, free Press.

Every reader may formulate his own impressions from these findings. No one is favorable to a five year pledge system. A few felt that an annual subscription was too expensive.

THE WORLD IS READING US

The world is reading you, the world is reading me, the world is reading every believer in Christ.

The Lord is also reading us, but He does not read as the world reads. God reads our hearts; the world reads our outward appearance. "But the Lord said unto Samuel, look not on his countenance, or on the height of his stature; because I have refused him: For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (1st Sam'l. 16-7).

The world does not lower the standard of righteousness one iota when they judge us. They exact of us perfection and when we fall short of it they accuse; that is why the Apostle Paul admonishes: "Abstain from all appearance of evil." (1st Thess. 5-22.) But while the world is exacting of us perfection, they are also continually spreading nets to draw us into, that they may start a report that will cause us to fall into the reproach and snare of the devil. Solomon wisely advised: "My Son, if sinners entice thee, consent thou not." (Prov. 1-10).

In our every day living, mixing, and mingling with the people of the world, there are two sets of eyes resting on us, the eyes of God and the eyes of the world. We may innocently, and unthinkingly indulge in joking, jesting, laughing and making merry with the world. The world will not rebuke us but entice us further, but when our backs are turned from them they pass judgment on us. They will say: "Look! that man pretends to be a christian and he uses lan-

guage I would not use myself." It is the report of them that are without that causes us to fall into the reproach and snare of the devil. (1st. Tim. 3-7.) The world will invite us, and entice us into all kinds of seemingly harmless amusement, games, sight-seeing, and worldly pleasures and when we have yielded and gone with them, they will say: "Look! that man pretends to be a Christian and he is no better than we are." We make of ourselves a stumbling block. The world will entice us to get up some kind of an excuse to stay away from church, and when we stay away then will say: "Look! that man pretends to be a christian but he has joined himself with those who are forsaking the assembling of themselves together in the worship and service of God."

The world will talk about your brethren in your presence, and will take great pleasure in listening to your evil speaking of your brethren, but when you are gone they will say: "Look! that man pretends to be a christian and he is talking about and saying evil things about his brethren."

The world will encourage us into all kinds of evil, carelessness and negligence and then laugh to scorn and say: "Look! those people claim to be christians, and claim to love God, and claim to love each other; but there are bitter strifes, envyings, evil speaking, and all kinds of contention among them."

Brethren, knowing that the eyes of the world are on us, and not only so, but also the eyes of God, "What manner of men ought we to be?" We should each of us, individually, take stock of ourselves and judge ourselves, and condemn ourselves, and humble ourselves in the sight of God; and watch our own walk, not our brother's walk, for if we will watch ourselves as close as we should we will have no time left to watch our brother. We should bridle our tongues. We cannot tame them but there is a way to bridle them, and that is with the spirit of truth, compassion, mercy, kindness, long suffering, forbearance, meekness, brotherly love, godliness, and forgiveness. If we will watch our own feet where they take us to, and bridle our own tongues, and be swift to hear, slow to wrath, and slow to speak, (that is to speak evil), and then if we will examine our own hearts and be severe in passing judgment upon ourselves, and then if we will watch our brethren and commend them for their virtues, and sympathize with them in their errors. Then God will be pleased with us, and the world will be ashamed, and the snares of the devil will remove themselves. Finally let us heed the earnest beseeching of Paul "and be not conformed to this world", this world that is reading us. "But be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect, will of God", our Father who is reading our hearts. (Rom. 12-2).

J. E. HEATH,
Duck Hill, Miss.

LUMBERTON CONFERENCE

Dear Brother O'Briant:

The question of the Bible Conference was taken up Sunday morning and went over in high. The church is very enthusiastic over it and we will do our best to make this the most successful conference in your district.

We will plan for the date you mentioned—Feb. 28 to March 2nd, inclusive. We are going right ahead making our plans for taking care of the meeting and you may feel free to tell us just what to do. We are at your command.

Praying His blessings on you and your work,
I am yours in Him,

J. N. MILLER.

P. S. We will also take the matter up with our neighbors and interest as many as possible in the conference.

J. N.-M.

Mississippi Woman's Missionary Union

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ARE YOU GETTING READY FOR YOUR DISTRICT MEETING?

West Point W. M. S. gave \$245.00 during their Week of Prayer to the Lottie Moon Offering. They would like to know what other Society similar to theirs in membership exceeded them. Let us hear from you, Sisters.

It is time for quarterly reports. Have you sent in yours? If not will you send it post haste as soon as you read this?

The associations are holding some very splendid Rallies these days. And the beauty of many of these programs is that they are being largely given by local members. This bespeaks growth. Your State officers are always so glad to go when they can, but since it is utterly impossible to reach all places let no Superintendent hesitate for fear her program will not be complete. It is a fine thing to develop others.

The Hinds County Association is now using the Group plan for further advancement. Read Mrs. Roddy's article on this page explaining same. Other associations may find help therefrom. Our friends in the Delta feel that the plan has been most beneficial for them.

The March Week of Prayer will reach you doubtless before this issue of the paper. We trust that each society will make use of this literature; it will prove as helpful as did that of the January Week of Prayer if used wisely. Note Miss Malory's call for helps and where to secure same in the programs.

THE GROUP PLAN: WHAT IT IS, AND WHAT WE HOPE IT WILL DO

By Tessa W. Roddy

The Group plan is designed to develop people, and through the people the locality. We have fields to cultivate, and we have to get to work to dig up the thorns, to pick up the stones, and clear out the briars and plow up the wayside paths, so that when the Seed (Word) is sown it will all fall into good soil, and bring forth an hundred fold.

The old plan of having a Rally once each Quarter, with five or six women on the program was all the light we had about the work until now, we have seen where we need more lights, and we are now to hold five Group Rallies with six women in each program, and of course that will give more light.

Each Group will, we hope, have a Stewardship Leader, Mission Study Leader, Personal Service Leader, and some one to give Devotional, and some one to present The Standard of Excellence, some one to talk about the Young People, and some one to present the Group plans and methods.

The churches in Hinds county are widely scattered, and some are so weak in numbers that they need the help and leading of the stronger churches with the carrying on of the work.

In several churches the families are few and scattered, and in several there is no organized woman's work, and no organizations for the young people, and no organized effort being put forth; and so the growth is slow, and limited, and the larger churches should get with these who are few in number, and help them to get started.

This Group method seeks to find out what can be done, and how best to do it, and to get ac-

quainted, and have the fellowship in the work. Now as to plans for help: Each church should have a Woman's Missionary Society—if you have just two women, they should meet and study and work—each church should have an organization for the girls over sixteen—if there are two girls these two should be reading Mission books, doing Personal Service, and seeking to understand Stewardship, and help along every line of available service.

If you have children, the girls should be organized into a Girls' Auxiliary, and should be actively engaged in training, etc., and the boys into a Royal Ambassador Band studying to serve.

Then, too, you should have all the small children in a Sunbeam Band, and helping them to get started in service. It certainly is not fair to children to permit them to grow up without training in Christian work.

There are so many things that girls may do to help—give canned fruit to hospital—embroider tray cloths for hospital—make pillow cases for the Orphanage and hospital, and send books to each place, and help sew for the orphans, and help to can fruit for the hospital and Orphanage, etc., etc., and they can also be studying mission books, and reading Royal Service and Home and Foreign Fields, etc., etc.

The stronger churches have a splendid supply of literature that may be sent out to a weaker church, and books can be sent out for study. If a weaker church has not had a certain Mission Study book, why there are circles in a large church where the women have finished a book, and the books can be gotten together and sent to the women who are far from the library, etc., etc. There are so many ways to help, and each church should seek to know how to help, to know the needs, and to co-operate along all lines.

The Group method brings us together, we get acquainted, and we can be friends and fellow citizens in the Kingdom, and join hands and hearts and resources in the cultivation of our Field.

And now a few suggestions as to methods.

The Society that leads each group should not furnish Group officers. The Presidents of the Woman's Societies in each Group should form an Executive Committee, and hold Quarterly meetings, and should select from one church a Mission Study Leader, and from another a Personal Service Leader, etc., etc., and should have these leaders report to Associational Leader for her special line, and these Group Leaders should form, with the Presidents of the Women's societies in each Group, an executive committee through whom the work can be carried on.

Each Group should have the same Leaders as each Association. You will see that we are intensifying the work by getting the circle of effort smaller and smaller. Circles within Circles.

The Executive Committee from the various groups may send one member to represent them at the Executive Committee of the Association. This will enlarge the Executive Committee by five members, five groups, and so bring before the Associational Leaders the needs and plans, and policies of all the churches.

Of course we cannot do this all at once, but this is our aim in putting on the Group plan, to

so thoroughly intensify, and so carefully cultivate every inch of our soil that all Seed of God's Word sown may fall on good ground and bring forth an hundred fold.

Jesus said, "The kingdom of heaven is likened unto a net". We want Hinds county to be a strong net with no gaps in it—no places torn or weak for fish to slip out—we want a large strong net—we want to "Launch out into the deep" and we want to catch so many fish that we will have to call on our partners to help us.

And now, Comrades, Partners, we are spreading the gospel net over Hinds county, and will you take hold and hold hard, and pull, and may we, with His help, catch a wonderful haul.

Jesus said, "Follow Me and I will make you to become fishers of men." Jesus also said, "Launch out into the deep", and so let's attempt the big things, and the hard things, and the impossible things, and trust to Him who is able to make all grace abound unto us.

Gulfport, Miss., Dec. 28, 1922.

Mrs. B. E. Jacobs, Jackson, Miss.

Dear Mrs. Jacobs:

Mrs. Grace and I wish to express to you, and through you, to the ladies of the society of Second Baptist Church, our appreciation of the gifts sent us by you on Christmas day. We were about equally surprised and delighted when we opened the box on Christmas morning, for since we dropped out of active service, on account of feebleness and age, and became "shut-ins" it is unusual to have such remembrances. We regard the selection as very appropriate. Part of the contents have already been greatly enjoyed, and blanket and books will furnish us comfort and pleasure during the long nights of the coming winter, and though Mrs. Grace, having almost entirely lost her eyesight, will be unable to read, I will enjoy reading especially to her, especially "Heart Throbs". Our friends here are exceedingly kind to us and make our latter days as pleasant as possible under the circumstances. Present our regards and best wishes to Dr. and Sister King and family, for they are much esteemed by us, and praying God's blessing on your society and its efforts of good work, we are,

Sincerely yours,

MR. AND MRS. W. C. GRACE.

The statement given publicity at the recent evangelistic conference of Methodists, held in Jackson, that only 38 per cent of the people of Mississippi are members of any church, is simply a mistake. About one third of the total population of Mississippi are members of Baptist churches. Surely the rest of the denominations have more than five per cent. This means both white and black. A smaller percentage of white people are church members, but we do not know the percentage.

M. Coue, who came all the way from France to tell us how to get well by imagination, ought when he goes back home to try his auto suggestion on the hysterical condition of his own country. And then he might cross the Rhine and teach the German mark to say, "Day by day, in every way, I am getting better and better."

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

SENATOBIA

One Week's Work in the First Baptist Church Training School

The First Baptist church conducted a Training School last week every evening from 6:30 to 8:30. There were five separate classes in session at the same time. The pastor, Dr. B. P. Robertson, taught a class in the S. S. Manual, Miss Corinne Byrd taught a class in Winning to Christ, Miss Susie Cooper taught another class in Junior B. Y. P. U. Manual, Miss Elsa Williams taught another class in the Senior B. Y. P. U. Manual, and Mrs. B. P. Robertson taught still another class in Training in Church Membership. The following persons stood successful tests, most of them making 100 on examination:

Sunday School Manual

Mrs. R. E. Clark, C. H. Moffatt, S. C. Stevens and Miss Algee Baker.

Winning to Christ

Josephine Wait, Kinlock Gill, Buchanan Moore, Mary Violet Mosby, Annie Ruth Hall, Jaen Perkins and Mrs. L. C. Angevine.

Training in Church Membership

Louise King, Lila Halcomb, Mary Vance Baker, Annie Muriel Chambers, Max Wooten, William Blanchard and James Blanchard.

Senior B. Y. P. U. Manual

Herbert A. Wooten, Edward Earl Moore and Gladys Baker.

Junior B. Y. P. U. Manual

Bernice Stevens, Marinda Robertson and Charles Hill Moffatt.

Revival in Regular Services

The church has been in a revival state during the month of January. The church received and baptized six on the first Sunday in the month. And on last Sunday the pastor baptized nine more converts. The members of the church have been opening their purses and paying into the Lord's treasury that which belongs to Him and He has opened the win-

dows of Heaven and poured out abundance of spiritual blessings. Fifteen people saved and baptized during the month of January is a good work for the Lord to do with the church. The names of those who were baptized Sunday night: Max Wooten, Faye Furgeson, Charles Hill Moffatt, Eugenia Chambers, Orelia Whalen, Marinda Robertson, Bernice Stevens, Mary Vance Baker, and Ruby Whalen. Those baptized first Sunday night: Miss Mabel Poag, Christine Furgeson, Frank Yates, Walter Shepherd, Gladys Baker, and Mildred Moore. Mr. and Mrs. L. C. Angevine have joined by letter.

Pastor and Family Kindly Treated

The members of the church and other friends who are not members have been very considerate in a material way of the pastor and his family. The attentions have ranged from delicate plates at meal time to a barrel of flour and a whole hog. The pastor and family desire to express their great appreciation of these kind attentions. These thoughtful attentions make the unselfish life of the minister and family happy along the way.

C. H. MOFFATT.

Bogue Chitto B. Y. P. U.

The week following first Sunday in January, Brother Abner J. Wilds carried a large class of young people through the Manual; among the number of young people, Methodist and Presbyterian. Fourteen received diplomas.

It was good to have him with the church's young people and a joy to have him in our home. The children as well as the grownups enjoy him.

We plan to have him return for furtherance of the class.

R. D. STRINGER.

MISSIONARY DAY AT S. B. T. S., LOUISVILLE, KY.

On Thursday, February the first, we had our fifth missionary day. As usual we began our exercises with state group meetings: The principal feature of the Mississippi group meeting was a speech by our own Dr. Dobbins.

He made us home-sick with reminiscences of his boyhood in Mississippi, and then spoke of the "Country Church." We could wish that every member of every country church in Mississippi could have heard what he said about the needs of our country churches. He emphasized the fact that the second greatest need today is the need of good men giving their lives to the country churches. Of course the first need is the foreign fields. He said that three-fourths of the population of the South is rural, hence our crying need is more able workers

in rural life in the South. Look out brethren, we are now praying that God will prepare us for this need and send us to it. We already have you in heart and earnestly desire to give our best to our home state if God sees fit to lead us back home.

Dr. Dobbins said if the country person could just know how great is his opportunity to acquire culture, to meditate, and to serve God in purity as well as in true righteousness, he would stand still and thank God.

Dr. Mullins read from the 11th chapter of Matthew for our devotional meeting. He commented on the verse, which says "I thank Thee, Father, that thou didst hide these things from the wise and prudent, and hast revealed them unto babes."

After the devotional we had a report from our secretary, with many statistics which were interesting to us, but might not be to the readers of the Record.

We had communications from Brother Chester Branch at Saltillo, Mexico, concerning a school there, including college and seminary work, and from Brother Cunningham, who is at Tokyo, Japan. In his letter he expressed his appreciation of the kindness received by the Americans at the hands of the Japanese. He vividly described his location in Tokyo, and his longings for more workers in Japan.

After these readings the speaker of the morning was introduced by Dr. Mullins. Dr. Luther Little of the First Baptist church, Charlotte, North Carolina, was our speaker, and brought a great message on the subject, "When Missionary Dreams Were Young."

He began with the thought that there was a time when God's missionary dream was young, but grew into fulness when He sent our dear Savior into the world as the greatest missionary who ever was, or shall be. He traced the greatwork begun by Jesus, as it was carried on by

Paul and Barnabas, and on down through the ages. He spoke of the church becoming "deformed" by ritualism, and priesthood, before it was reformed by Luther, Calvin, Zwingli, and a host of others.

A. A. KITCHINGS.

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DARWINISM IN PUBLIC SCHOOLS

Please allow me through the column of your paper to say to its readers, that the following is a synopsis of one of several bills that I hope to see made laws by our next Legislature, to-wit::

Sec. 1. Be it enacted by the Legislature of the State of Mississippi, that no book, script, paper or other thing in which the theory is set forth that mankind is descended from monkeys or any such thing be permitted or allowed to remain on the premises of any public school, and that no person be allowed to teach the same in any public school of the State which is supported in whole or in part by the public funds of the state.

Sec. 2. That no person who manifestly believe in the theories set forth in section one of this article shall be permitted to teach or hold any official position in any of the public schools of the state.

Sec. 3. Any person violating any of the provisions of sections one and two of this chapter, shall be guilty of a misdemeanor, and upon conviction thereof shall be fined in any sum not exceeding one hundred dollars and that each day shall constitute a separate offense.

I call your attention to the fact that two thirds of all our ad valorem taxes are given to the support of our public schools, and whatever is left to spare is given to the support of the church and its work.

We have information that books are being used in many schools of the state in which the Darwinian theory is taught, and the signs of the time indicate that soon there will be many more. The idea of the tax payers supporting two theories which are in positive conflict, is but a big puzzle of nonsense. If the Bible is true, we should support it to the exclusion of all opposition. If the Darwinian theory is true, the Bible is untrue, therefore we should not be required to believe it or taxed to support it.

Let the line be clearly drawn, and an honest to God fight made to defend the right. I suppose that not one of our teachers but what would give their lives if need be to defend books supporting their Bible, but a damnable theory is creeping into our schools and colleges by the permission of some one in authority. I honestly believe that the whole Darwinian theory had its origin in hell, and that it is a master stroke of his Satanic Majesty and that he is aided and abetted by all of the devils inside and outside of hell, in the propagation of a theory that tends to blight, curse and destroy the peace and happiness of mankind in this life and a pleasurable existence in the life to come. And unfortunately for the human race that same hellish design is innocently supported by many good people who love their Bible and would not purposely discredit it.

Once upon a time I wondered how any beautiful, sweet woman could prefer a lap dog to a baby; but now, I suppose she has read Darwin and learned therefrom that her ancestors

were dogs and monkeys, and that she really does not love her offspring less but her great grand parents the more.

It is not the brave man who boldly makes his charges against men or women, that is the most dangerous, but it is the cowardly assassin who but breathe a breath of suspicion. Satan would not willingly come out in the open and try to disprove the truth of the Bible, but he comes to the earnest, honest students of nature and the sciences through the great mind of Darwin and others with a proposition to make known unto them the unknowable, and to make them wise above their fellows in many of the useful arts and sciences, and inculcate in the mind of the student the idea that the Bible story of the origin of man is untrue.

Thirty-five years ago I began the study of books along these lines, and I have read a little and thought a little all along the line since, and having read the histories of the rise and fall of the nations of the earth, and studied the cause thereof, I have a very limited but definite world view of the situation, and as I see it we must make some efforts that we have not made and do something that we have not done to stay the hand of the enemies of our Bible and public school system or else we will drift straight to the rock of destruction of all the things worth while in this life. The best blood in the world is in Mississippi and her sister states and it is up to the people of the Southland to lift high the banner of Democracy and make sure its foundation.

Space will not permit the introduction of but a few facts as proof, but the following is offered as evidence in the case.

About one and a half centuries ago our American government was established. It was established free and accepted Masons. Men who had been driven or their fathers had, from Rome and other places by persecution and death. For to be a known Mason in Rome meant death at the stake. Every man who had anything to do with the drafting of our constitution and the signing of the declaration of independence were active Master Masons, except one, George Washington, our first President, was a Worshipful Master Mason. All well informed people, I presume, know that the Holy Bible is the great light in Masonry, and every Mason to a man favors the free public school system rather than the sectarian or Catholic schools. We pass over the intervening years to the time of the World War when millions of our boys were called over to fight for the liberties of the world. Many of these boys were the sons of Masons and true to their quiet and inoffensive way of doing good to others money was made up and men employed to go to the battle fields and render such assistance to our boys and others as possible without one dollar of cost to our government. It so happened that a permit from our President was necessary before going. And it so happened that the bodyguard and chief adviser of our great President was a Knight of Co-

lumbus, a sworn and notorious enemy of the Masonic order, our Bible and our public school system. Mr. Tumulty was his name, and for some unknown reason our Masons were not permitted to go over and perform their work of charity and mercy. Shades of the immortal patriots! How the mighty have fallen and how the enemies of all the things we hold most sacred have been entrenched in the strongholds of our government.

I have watched our old ship of state as she left her moorings and drifted out upon the seas of rotten politics and doubtful theories of commerce. I have been an unwilling observer of many of the things for which our fathers fought and died, as they were being destroyed or submerged for political gain. And I have watched others as they were being crucified on the cross of commerce. I would not do or say a thing that would stay the advance of commerce, but I would do all that I could to promote its progress along all proper lines. I would not do or say anything that would hinder any person or sect from the full enjoyment of their own religion. But I would turn back the ship of state to the constitution of our fathers, which was founded upon the eternal rock of truth and justice, and I would rededicate the lives and reconsecrate the service of every patriotic American citizen in the defense of our Holy Bible, and the promotion and sustenance of our public school system, and stay the hand of the enemy in whatever guise he may approach us. But, my fellow citizens, these glorious achievements can never be attained except by the efforts of those whose ideals are other than that of gold. And I would not have you believe for a moment that these things can come to pass without strong opposition and even persecution of those who lead in the work. For I have information that eighty-five per cent of all the daily newspapers of the country are owned, controlled and edited by men who are sworn enemies of our Bible and our public school system.

I have before me at this writing a magazine, one column of which is filled with boastings that seven per cent of our population now have control of or dominate our national government and before long they will dominate if they do not destroy our public school system and will divert its great work to the indirect service of the Pope at Rome. If the Darwinian theory prevails and our Bible is dethroned from the hearts and minds of the people chaos will reign supreme and Rome will prosper as she has always done among the ignorant and disorganized people of the earth.

Now, in conclusion, let me say that whether or not I am permitted to introduce and work for the passage of these bills in the next Legislature I shall continue to raise my voice and cast my vote for the ideals set forth in this letter.

Yours for the right,

S. W. BEVILL.

In New Albany Times.

Tynes-Reeves

On Sunday eve at 3 p. m. at the pastor's home, Mr. R. E. Tynes and Mrs. Alice Middleton Reeves were happily united in marriage by the writer, this being their second venture on the sea of matrimony. Both are fine young people of the Zion Hill community.

C. S. CURTIS.

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Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

"The beverage liquor traffic was the most harmful, wasteful, uneconomic, corrupt influence in the United States. It injured public morals, public health, wasted food products and money, impoverished and debauched the people, and corrupted the politics of the nation. It was declared an outlaw by the largest majority of any provision ever written into the organic law of this country," said Wayne B. Wheeler, general counsel of the Anti-Saloon League, before the New York City Economic Club, on Thursday, January 25, 1923.

"Prohibition is based on two fundamental principles of government: First, the people have an inherent right to better their conditions whenever the legally constituted majority desires to do so by the orderly process of government; second, any traffic or business which is a menace to the health, morals and safety of people, like the beverage liquor traffic, has no inherent right to exist. It is here by sufferance only. The courts of last resort have sustained this doctrine since the beginning of the government.

"Intoxicating beverages have always been in a class by themselves, to the treatment of which there is no analogy in the law. There is no danger, therefore, that this power can be extended to innocent or useful commodities. The Supreme Court has settled this question; 2,338 counties out of a total of 3,032 in the United States, 33 of the 48 states, with over 90 per cent of the territory, and containing over 68 per cent of the population, adopted prohibition before the Eighteenth Amendment was ratified. It was a question as to whether the minority would rule the nation and break down the laws in the dry territory, or whether the wet territory should be controlled by the majority of the country.

"Now that prohibition is our national constitutional policy it must be obeyed until it is changed by the orderly processes of law. When the wet advocates can demonstrate that they are in the majority and can repeal the Eighteenth Amendment legally, dry advocates will be loyal to the Constitution, just as we appeal to the wet forces now to be loyal to the Eighteenth Amendment until it is reversed. No state or other unit of government has made a success of the prohibition law with any light wine and beer amendment in it. It has been proven in these three years that prohibition enforced is a success; when partially enforced it is better than the license system.

"Because of the organized resistance to the enforcement of the law there has been an increase in the arrests for drunkenness in 1922 in some places over 1921, but when we compare this with the former wet years the results in favor of prohibition are convincing. The average yearly convictions for intoxication in New York from 1914 to 1918 were 14,290. The yearly average under prohibition 1920, 1921, and 1922 have been 5,911—a decrease under prohibition yearly of 7,379.

"The effect of prohibition upon business and industry is incalculable. These facts suggest the flood of ready capital available for legitimate business: In Chicago, the savings banks deposits increased 100 per cent in the first two years of prohibition; this ignores the increase, greatest of all, in 1922. In Indiana the average yearly increase for the past five dry years was 36 per cent. Massachusetts found 20 per cent increase in savings deposits since 1918. Michigan reports that her savings have increased over 100 per cent in the past five years since she became dry. Minnesota, comparing the average of four wet with the average of three dry years finds her savings accounts increased 43 per cent.

"These figures ignore the decrease in the 'lean years' of industrial depression. That means that under prohibition, we have restored to business through the savings banks the amounts withdrawn to enable us to carry on during the hardest period of depression experienced and have been able to show an increase in the amount of savings in state after state, even when we compare today with the boom days of war-time prosperity.

"Increased valuation of realty in sections where saloons had depressed real estate values; greater efficiency of employees; elimination of Blue Monday with the uncertain factor it introduced in production; reduction of charity societies' work in repairing damage done by the saloon and the freeing of these large sums for positive constructive welfare work; all these things have had an incalculable effect for good upon every legitimate business in the country. Prohibition has been the governor on our business machine. It has prevented those excesses which students of history forecast would follow the war and its boom prosperity period."

Speech of Hon. Louis C. Cramton, of Michigan, in the House of Representatives, Tuesday, January 16, 1923

Mr. CRAMTON. Mr. Chairman and gentlemen of the committee, today the United States is closing its third year under national prohibition of the manufacture, transportation, and sale of intoxicating liquors, and at this time we have before us in this House three expressions as to the great, tremendous pending problem of law and order. The gentleman from Georgia (Mr. Upshaw) made a speech the other day which has aroused the gentleman from

Maryland (Mr. Hill) and the distinguished gentleman from New York (Mr. Cockran). What was the speech of the gentleman from Georgia that has so aroused these opponents of enforcement of the law? Simply that law and order should prevail in this country, and that if there are any among the citizens of this Republic who hold a higher duty to respect the law and to obey the law than another it is you and I and other gentlemen, officials of the government, who have taken a special oath to obey and support the Constitution and the law. (Applause.) So the gentleman from Georgia (Mr. Upshaw) urged that Members of this House and other high officials should obey and support the Constitution. Then, my friend from Maryland (Mr. Hill) made his speech filled with evidence of irritation in his gentle system because of this appeal for the enforcement of the law, and he called attention to a resolution that he has for an investigation of Mr. Upshaw and his speech, of things he said Mr. Upshaw has said that might disturb Members of the House or reflect upon them. I will refer no more to my friend from Maryland just now other than to call to his attention another speech made by another Member of this House, and I hope he will broaden his resolution to have an investigation made of it at the same time he investigates what Mr. Upshaw said.

In the St. Louis Globe-Democrat of Wednesday morning, May 10, 1922, Congressman Hill, of Maryland, is reported as making this statement:

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"There is nobody as thirsty as a prohibition Congressman."

(Laughter.)

Mr. HILL. Mr. Chairman, will the gentleman yield?

Mr. CRAMTON. If the gentleman will permit, let me read the other one also. If the gentleman will permit, I have only 10 minutes in which to correct an awful lot of errors. I do not want to be discourteous. The gentleman's resolution drawn as I suggest will accomplish all he desires. I read:

"Bill told of communications sent by Wayne Wheeler to Congressmen who vote as he desires. 'He doesn't send them to me,' he said, 'but I have a friend who lets me see them in return for an occasional drink. There is nothing so thirsty as some prohibition Congressmen. I have had to quit keeping liquor in my office because so many of the prohibition Congressmen came to see me that I had none left for my wet friends.'"

(Laughter.)

Mr. HILL. Mr. Chairman, will the gentleman yield?

Mr. CRAMTON. I regret that I cannot. I want to be courteous. The gentleman is so considerate of the reputation of his colleagues that he was willing last May to spread that broadcast throughout the country from some place out in Missouri. Then our friend, the distinguished Member of the House from New York (Mr. Cockran), has spoken to us in the very interesting, polished, and eloquent manner with which he always delights the House. He spoke of "the soul of truth," the difficulty of finding it in the mass of error. It occurred to me, as I hear the gentleman from New York how error itself—plain, unvarnished, vulgar error—could be taken by one so gifted with eloquence and presented as though it were truth itself. (Applause.) The gentleman from New York urged that the eighteenth amendment must be nullified. He solicits its nullification on the ground that no law should be enforced in any community unless it accords with the desires and appetites of that community. And still he turns with horror to Louisiana. If no law is to be enforced in any community unless it conforms to the appetites and desires of that community, the converse is true, that that community can enforce as its will what it wishes to be the law of that community. (Applause.) How could it be said by the gentleman from New York in his eloquent presentation of error, if that is correct, where can there be ground for criticism because some community of Louisiana sought in a horrible way to execute what was the sentiment of that community but not the law of the State or the Nation? Oh, how did we enforce the draft in time of war? Did we say to these communities at that time, "If this law suits you, send your boys to the war"? No. We passed a law affecting every community in this country. We can also require in time of peace that there be loyalty to the Constitution of the United States. (Applause.) I say that the normal mission of this great democracy is not war but peace, but that

both in war and in peace we must defend our Constitution and the things that democracy stands for. But the gentleman argues that in war only, an abnormal period which is only subsidiary to times of peace, we can require subordination from every citizen and not in time of peace, and that each community can act by itself and a little community may defy the Nation. My little town in Michigan has as much right as the great city of New York to defy the Constitution of the United States. But that is no right at all for his town or for mine.

Mr. HILL. Mr. Chairman, will the gentleman yield for a question?

Mr. CRAMTON. I regret I cannot yield. I will yield only for an express denial or confirmation of the statement I quoted from the gentleman, not for a statement.

Mr. HILL. I want to ask you—

Mr. CRAMTON. I decline to yield.

The CHAIRMAN. The gentleman from Michigan declines to yield.

Mr. CRAMTON. The gentleman urges that prohibition fails to prohibit and then lends his eloquence and his prestige to the nation-wide effort to cause it to fail. He says the eighteenth amendment—the prohibition amendment to the Constitution—is repugnant to the spirit of our institutions. If I understand the lesson that the fathers of the Republic drew from history, it was that in all history those who have controlled a government have always controlled it primarily in their own interest, and so they established here a government in which all should control the government, in order that the welfare and happiness of all might be the chief concern of that government. "Oh," he says, "it should be a government in which I am to have the liberty to go wrong." Yes; but God forbid that this democracy, founded to secure the happiness and welfare of all alike—God forbid that that government should have a part in establishing all over the country institutions to help men to go wrong. (Applause.)

Overlooking some other things I thought to say—and I have put a whole speech into the discard to take this up—the gentleman from Maryland (Mr. Hill) is the chosen spokesman here of the Association Against the Prohibition Amendment, with headquarters at Baltimore. Their platform is "to get the Volstead Act out of the law and keep it out" and "endeavor to have the enforcement of the eighteenth amendment left to the several states." Well, he, as their spokesman—and likewise the gentleman from New York (Mr. Cockran), where the same association is much in evidence—are seeking to destroy the Volstead Act, the Federal enforcement act. There is in Maryland no state law whatever for the enforcement of the prohibition law. (Applause.) Yes; the gentleman from Maryland, who applauds, he and his friends oppose the enactment of any law in Maryland in reference to this. In the State of New York the gentleman from New York (Mr. Cockran) indorses the program of his party to repeal the State enforcement act.

Gentlemen of the House, the issue

is clear before the country. On the one hand there are those who are friends of the eighteenth amendment and of law and order who seek a strong Federal statute to cooperate with their state laws, where they are available.

We have the opposite of such gentlemen here as would repeal the Volstead Act and would obstruct the passage of any State law for its enforcement. On the one hand it is law and order, with the Constitution supreme. On the other hand it is disorder, anarchy, nullification of the Constitution. (Applause.) — Congressional Record.

BAPTISTS OF SOUTHERN EUROPE

By Everett Gill

Baptists of Southern Europe are growing. It seems that our "day" has come. In nearly all those lands our cause is prospering. The advance is not the same in all lands, however. In some we are very weak and few in numbers, while in others we are making most encouraging progress. It is one of the pleasant privileges and duties of the editors of our Baptist journals to make the various Baptist families to know one another. It is, therefore, a pleasure for me to give a few notes concerning the various Baptist groups whom it is my privilege to co-operate.

Spain

The Baptists of Spain are not numerous. There has not been at any time a co-ordinated plan and effort by Baptists to bring our testimony of the gospel to the Spanish people. When I went to Spain for the first time last spring, after my return from Russia, I found the activities of five Baptist groups that had been turned over to us. The first thing to do was to organize these somewhat discordant elements into a working whole. I found that there had been working in Spain the Northern Baptists of America, the Swedish Society of Sweden, an independent society of Sweden, an independent Swedish society in America and an independent English society. We have organized an Executive Committee that directs the work in five Districts. The best work, perhaps, in Spain is in the District

of Barcelona, the Superintendent of which is Mr. Ambrosio Celma, who is also the Secretary of the Executive Committee.

We have only this autumn opened our youngest Theological School in Europe at Barcelona. Later it will be removed to Madrid.

We are making the beginnings of a Publication Department which will grow into something worthy in the days to come.

Jugo-Slavia

As you already know, the Baptists of this state are not numerous. By the Treaty of Versailles there were transferred to the new state nearly six hundred Baptists from the Hungarian Baptist Union. The Board at Richmond has recently sent out two workers from America who were born in Jugo-Slavia and "born again" in America. They are Brethren Nicholas Dulic of Novi-Sad and Vincent Wacek of St. Petrovselo. They have been on the field only a short time, but we are hoping great things from them. The brethren of Jugo-Slavia have a well-organized Executive Committee and are going forward, in spite of the fact that they must work among Germans, Hungarians, Slovaks and four other kinds of Slavs.

Hungary

The Hungarian Baptists are entitled to the honor of being the founders of the work not only in their own land, but, as already indicated, in Jugo-Slavia, and in Rumania and Slovakia. They are a virile body, full of the spirit of evangelism and aggressiveness. It

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is a matter of great grief to them that by the peace-treaty they lost half of their membership. They had before the war more than twenty thousand members, while now they have only about half that number. It was one of the great privileges of my life to visit in their churches, built with their own money and crowded by the hundreds to hear the gospel. The Hungarian Baptists are increasing in spite of their difficulties. They will have a thousand baptisms to report for the year 1922.

Rumania

In this land, a Latin sister of Italy, and Spain, our work is growing with pleasing rapidity. There are four groups of Baptists in Rumania; the Rumanian, which is the most numerous, the Hungarian which is next in numbers, the Germans and the Russian Baptists of Bessarabia who are identified with the Rumanian Union. Each group has its Convention and Executive Committee; and from these there is made a General Executive Committee for the whole land. It is with this latter Committee that I have to do.

In spite of the persecution of the last few years, the work has never been so prosperous or the brethren so zealous. The baptisms of the past year will reach the number of more than two thousand, and the total membership will reach twenty-three thousand. The most encouraging feature about the work in Rumania is that it has been demonstrated that a strong and self-supporting Baptist denomination can arise in a Latin country. Of course, the pastors are helped some financially in these difficult times, but that help is only temporary.

This last spring we made the beginnings of a Theological School in Bucarest. We have there now fifteen young men studying to be ministers and one young lady who is studying to be a special worker among the women and children.

Russia

During the past year I made two journeys into Russia. I had the privilege of being the first Baptist to enter Russia since the beginning of the war. While my work was principally that of bringing material help to the suffering Russians, I had the opportunity of making the acquaintance of the leaders and of worshipping with the brethren. It was a great blessing to meet with a people that had suffered so much but had not yielded to discouragement. The Russian Baptists can teach us many things, while they may learn some things from us.

As has already been mentioned in these columns, there are two Baptist bodies in Russia who work side by side preaching the same message. They are now making efforts to unite and we are doing all we can to help on in this good work. After the union of these two bodies they will constitute one of the largest Baptist organizations in the world.

A Great Need

One of the greatest needs among European Baptists is to develop the sense of solidarity. They are one

and should realize this oneness. They should seek in every way to increase this feeling of fellowship. Not only shall we help on the Baptist cause thereby, but we shall prepare the way for that most needed thing in European life,—a friendly understanding and brotherliness among the nations. The great cause of the jealousies and bitter feelings among the nations of Europe is the lack of acquaintanceship. I travel among all of these peoples and I wish to testify that they all are lovable peoples. I love them all, and you would love them all if you knew them. Let us do our best to know them. Some time we should have a Balkan Baptist Convention, perhaps, at Budapest so that our brethren can come together by the hundreds and thousands and learn to know each other.

I bear to all Baptists the greetings of all these Baptists of Southern Europe. They have commissioned me so to do. May the blessings of the Lord rest upon these scattered Baptist families and of them make a conquering host!

QUESTIONS ANSWERED

Will you permit a few questions and answers to those questions for publication in the Record, on a subject of which there has been a lot said?

Are all recipients of the Holy Spirit Baptism, at this age??

In order to answer this question let's see what is meant by the word "Baptize". The Greek word "baptizo" from which baptism was transferred means five different things. It means to immerse, to submerge, to plunge, and to dip and overwhelm; and, its secondary meaning is to stain or dye, which is the result of the dipping.

Now, we want its first meaning in discussing this subject. Let's see if their reception of the Holy Spirit as recorded in Acts 2:2 will admit of this definition, "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." Now, what was it that filled all the house where they were? Why, to be sure, it was the Holy Spirit. Then they were submerged in Him, which is one of those definitions of the word "Baptize".

Now, brother, can we receive the Holy Spirit, Baptism, without being submerged or literally covered in Him? If He filled the house when they received Him, if we receive the Holy Spirit, a submerging in Him to constitute a baptism. Then when we received Him, would He not cover up, or submerge all that were there?

Suppose we are in a room, we breathe the air because we are submerged in the air. The fact that we breathe the air is proof of the fact that we are submerged in it. Let's suppose someone else in the room—is he not the recipient of the same air to breathe when all are submerged in it? So likewise, if the Holy Spirit should come in a baptism, He would submerge all in the church house, would He not?

Now, is this true in a revival? Is it not a fact that some receive the Spirit and others do not? This fact proves that we are not recipients of Holy Spirit Baptism. We receive Him internally in the remission of sin, and in His office work. In His work He reproves the world of sin and of righteousness and of a judgment. We receive Him in His convincing and converting and regeneration and consoling power, but not in baptism. Another proof that we are not baptized with Him is the fact that we haven't the power that those had who were baptized in Him (Acts 1:8 teaches that they would possess power after they had received Him.) Now, I ask what kind of power? Why, it was power to do such great things as to witness or prove by those things that they received the Holy Spirit. Is the same true today with those who claim to be recipients of the Holy Spirit? It is not. Why is it not? Because they are not baptized in Him; also in Mark 16 He said, "If they take up serpents they shall not hurt them", and if they drink any deadly poison it shall not hurt them." Where

did they get this power if they did not get it when baptized in Holy Spirit? Acts 1:8 teaches that they would have power after they were baptized in the Holy Spirit, and performing such things as to witness for Him. I don't know what greater thing could be done than what Mark 10 teaches that they could do, to prove that they had Divine power. Those of today who claim to have been baptized in Holy Spirit, if they drink deadly poison it has its poisonous effect. And why? Because they have not such power as is given in Holy Spirit, baptism: Furthermore, see Acts 2:3 when they were baptized in Holy Spirit, He, the Holy Spirit, sat upon each of them, cloven tongues as of fire. Which shows that there was some visible manifestation of the Holy Spirit, Baptism.

When the people of today claim to receive such a baptism there is nothing to be seen. Why? Because they are not baptized in Holy Spirit; they receive Him internally and not externally.

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PERSONAL WORK

J. F. Norris Writes About Louis Entzminger

have never been associated with a man that worked as hard as he did. He worked according to the eight-hour rule. That is, he never put in less than two eight-hour periods a day, and sometimes, two and a half times eight. We didn't lose any time. We did lots of visitation together, held lots of home prayer meetings. We did an immense amount of personal work. It was the making of both of us. We had to be religious. You can't visit people and talk to them about Christ and not be religious yourself.

Many a time he would come to my house when I was getting ready to go to bed and make me go with him to see a family away out on the outskirts of the city.

I remember one Saturday night, a cold rainy Saturday night, he came by. I was fixing to go to bed. Was partially undressed. He said, "I have a family out here whose names have been turned in and they are not church members, not Christians, but they prefer the Baptist Church and I want us to go and see them."

I replied, "Entz, it's too late. They have gone to bed. It will never do to go there now, to wake these people up. We never would win them."

But nothing would do him but that I should go. And we went. It was ten o'clock and afterwards. When we got there, the house was dark. I begged him not to go in, but he went up and banged on the door. Finally a man appeared. He holled back at me in the car to come on. When I got to the door I saw the man standing there in his night shirt, and I said, "Sir, excuse us, we are sorry to disturb you and will call again."

But Entz said, "Oh, no. We just want to have a word with this brother. The King's business requires haste, and we are interested in him and his wife. And, is your wife at home?"

To which, the poor trembling, scared fellow said, "Yes, she is upstairs in the bed."

I commenced pleading and said, "Entz, let's come again. Don't disturb the good woman."

He paid no attention to me and said to the man, "Call your wife."

And to my very great surprise and embarrassment, he called up-stairs to his wife. She didn't know what was going on. Probably thought that two policemen were there to take her husband. So she came to the foot of the stairway in her night-gown, and my embarrassment was simply unbearable. And I commenced to plead and apologize and said, "Let's go, and we will call again."

To which Entzminger replied, with no small amount of impatience, "We have come out here to see these people about their lost condition and I am in earnest about this matter, and come on down sister, we want to talk to you about the Lord, about your religious life."

And to my increasing astonishment and embarrassment, she came down, hair disheveled, barefooted; then she stood and her husband,

both in their night shirts and Entzminger seemingly never realizing the predicament that we were all in and turned and said to me, "Let's have a word of prayer." And he asked me to pray.

We knelt down, and it was some relief to change positions. Well, I prayed the best I could, and in between, Entzminger was coming in with a good "amen", and I was trying to do the best I could. But to save my life, I couldn't help but think of our predicament, and after I finished my prayer, he prayed—and he prayed, too. There wasn't any foolishness about it to him. I know I did wrong, but I couldn't help it. I just glanced around and wanted to see if the man and his wife were still there. And they were, both of them, kneeling down. They were very large. Of course, they looked larger than they really were. But in their every-day clothes, I guessed they weighed three hundred and a quarter apiece, but honestly in their night shirts they looked as big as a bale of cotton, having their backs turned to me. Both of them were web-footed. I know I did wrong in looking, especially when Entz was praying, and he was praying and praying for both of them. When he finished praying we left—I went out the door first.

When we got in the car I said, "Entz, we have ruined ourselves with that man and his wife."

"No," he says, "we haven't."

"I know it is a little unconventional to go at an hour like that, but they were lost and I was interested in them," he said.

Now the glorious part of this story. The next Sunday night, the following day, just before I went to the pulpit to preach, Entzminger slipped up and whispered to me, with joy, and tears in his eyes, "They are both here. I have already spoken to them and they are coming down tonight and make a public confession of their Lord and unite with the church."

I lifted my soul to heaven. How I preached! I knew that victory was in the air. I knew that somebody, two somebodies, were coming upon my first invitation, and what power and assurance it gives a preacher in his message! And they did come. And we baptized them in the name of the Father and of the Son and of the Holy Ghost.

That was Entzminger.—Searchlight.

Hall—Rice

At the pastor's home Sunday eve at 5:30 p. m. Mr. Julius Hall and Miss Mable Rice, the writer performing the ceremony that united these two splendid young people for life. May God's blessings rest upon all of them.

C. S. CURTIS.

Wilkerson—Nunnery

At one-twenty p. m. Saturday morning Mr. Jewell Wilkerson and Miss Eunice Nunnery of the New Zion community were happily married, after strenuous and an exciting trip through the country, the writer officiating.

C. S. CURTIS.

DRAINAGE FOR HEALTH'S SAKE

Solomon said, "To everything there is a season and a time to every purpose under the heavens—a time to cast away stones and a time to gather stones together." Digging ditches was not specifically referred to by the wise man, but everyone with any experience knows that ditch digging is no exception to the general rule—with this as with everything else, there is a time when it can be done to best advantage.

How many farmers, however, know that one of the best times for ditching in the Southern States, if not the very best, is during the late winter months. At this season of the year farm labor at least has some choice in the selection of work. During the summer rush there can be none. Then too, soil conditions in the Southern States are apt to be exactly suited for ditch digging in January and February. Our heaviest rain fall in the South occurs at two periods, during January and February and during June and July. But, someone says, "You would not expect us to do our ditching in standing water with the soil saturated like a sponge?" Not entirely. We were thinking of the outlet ditches, the biggest part of the job and the most expensive. The small laterals can be dug at any time but if the farmer wants to save money and time he will dig his main outlet ditches with dynamite when the ground is wet. The wetter the better.

Dynamite works much better in wet soil than it does when the soil is dry because under these conditions dynamite will give a complete ditch, requiring very little if any hand cleaning; three hundred to four hundred feet of ditch can be shot at one time, thus requiring only one blasting cap; all stumps can be removed cleanly; and the dynamite holes which must be spaced 1½ to 2 feet apart can be put down much faster and cheaper.

In ditching with dynamite where the soil is well saturated with water material can be moved at a cost of from twelve to eighteen cents per cubic yard. Under favorable conditions a crew of three men can complete a mile of main outlet ditching in four days by using dynamite properly spaced and loaded.

Ponce de Leon crossed the Atlantic Ocean and searched the Western Hemisphere in vain for the fountain of youth. Any Southern farmer can find it, or something just as good, on his own little farm by draining the mosquito breeding swamps and ponds and by protecting himself and his family against malaria and the other preventable diseases.

Your State Health Department employs experienced sanitary engineers who will advise you upon request relative to farm drainage as a health measure.

IN MEMORIAM

Mrs. Alice Mason

Old age is life's summit. Sister Mason, wife of H. E. Mason (deceased), departed this life January 6. Having reached life's summit of 81 years, being a Christian since early youth made her ever ready to give a reason for the hope that was in her.

Two sons, James Alfred and Ellison, and two daughters, Mesdames Fannie Dunn and Florence Smith, survive her.

Her hope has changed to glad fruition and prayer to praise.

Her body awaits the resurrection in Union Hall church cemetery.

"Night falls, but soon the morning light

Its glories shall restore;
And thus the eyes that sleep in death
Shall wake, to close no more."

R. D. STRINGER.

M. C. Townsend

The subject of this sketch was born in September, 1851, in Pike county, Ala, but came to Mississippi at an early age.

He was married to Miss Ruthie Hammack, Nov. 22, 1874, at Hillsboro, Miss. To this union there was born twelve children, six boys and six girls. Two of the girls preceded him to the grave, leaving a wife, his devoted companion for nearly fifty years, and six boys, Troy of Morton, Johnse and Stanley of Shreveport, La., Bert of Newton, Cleveland of Pelahatchie, and Percy of Harpersville, and four girls, Mrs. Beulah Dement of Alabama, Miss Arra of Harpersville, Mrs. James McDonald and Miss Ardee of Durant.

These, with some grandchildren and a host of relatives and friends, mourn the departure of this good man, which came Jan. 20, 1923.

He united with the Baptist church at Hillsboro in 1872.

Later he went into the organization of the Baptist church at Harpersville, and was the last one of those who were in the organization of this church to answer the summons, Come Home!

Later he moved his membership to Union, better known as Cross Roads Church, and in this church he remained a faithful member until death.

Brother Townsend had been in failing health for several years, yet his death came with no less sorrow and grief to those who loved him, and they were many.

His body was laid to rest in the Harpersville cemetery in the midst of a large crowd of relatives and friends who had gathered to pay their last respects to their loved one and friend.

The funeral services were conducted by Brother Murray, pastor of the Methodist church, and the writer.

He was a devoted husband, a faithful father, a true friend and a loyal member of his church. He loved his family. He educated his children. He supported his pastor. He believed in his God. Truly it can

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The writer having known Brother Townsend for a number of years and having been his pastor for seven years, would say to the loved ones: Weep—but not as those who have no hope,—weep, looking forward to the time when all of you will abide in one eternal home.

His pastor,
G. O. PARKER.

Mrs. R. L. Hudson

Whereas, God in His infinite wisdom and love has removed from her home, church, Sunday School and W. M. S., our beloved sister and co-worker, Mrs. R. L. Hudson,

Therefore the W. M. S. of Georgetown Baptist church wish to express their great sorrow over her departure, which sad event occurred on the morning of Jan. 12, 1923, at her home.

We also wish to thank God for the beautiful Christian life which she lived, and her faithfulness to her church and W. M. S. For a number of years she was president of the Woman's Missionary Society, and these were years of sacrifice and toil for the cause she loved so dearly. The memory of her life of service and devotion to her Master will ever be an incentive to those who knew her to live closer to the Lord.

Resolved that we extend to the bereaved and heartbroken family our deepest sympathy in this the saddest hour of their experiences and commend each one to the loving Savior, who alone can comfort the brokenhearted.

We recommend that a copy of these resolutions be recorded in our minutes, a copy sent to the family and a copy to the Baptist Record for publication.

MRS. L. D. CHAPMAN,
MRS. LEE MAXWELL,
MRS. M. P. JONES,
Committee.

Mrs. Jennie Ray

Whereas, our sister, Mrs. Jennie Ray, was called from earth to Heaven, Jan. 16, therefore be it resolved:

1st. That though we miss her we bow in humble submission to the Master's will and endeavor to profit by her example of Godliness.

2nd. That we express to the bereaved family our deepest sympathy in their bereavement and point them to God, who doeth all things well.

3rd. That we record these resolutions on the minutes of the W. M. U., that a copy be given to the family and a copy be sent to the Baptist Record for publication.

MRS. C. W. FITZGERALD,
MRS. A. L. FITZGERALD,
Committee.

Birdie Burnett Luckie

At the regular meeting of the Webb W. M. U., Jan. 15, 1923, the following resolutions were adopted:

Whereas, it has pleased our all-wise Heavenly Father to take from our midst our loved sister, Birdie Burnett Luckie, we think it but just that a fitting recognition of her many virtues shall be preserved.

Whereas, the members of the Webb W. M. U. bow in humble sub-

mission to the will of our Father, we do none the less mourn for our sister who has been taken from us.

Whereas, in the death of our sister, the W. M. U. mourns the loss of a member who was ever faithful and whose influence for good will be everlasting.

Be it therefore resolved, that our most sincere sympathy be extended to the dear ones who yet remain to mourn the loss of companion and mother, and we pray the Father to send the comforter into their lonely hearts, remembering 'tis but a season ere we too shall be called.

Be it further resolved that a copy of these resolutions be spread on the records of this organization and a copy sent to the Webb Messenger and the Baptist Record.

MRS. WINNIE D. HIGHTOWER,
MRS. ELLA C. WARD,
Committee.

A. D. Turney

On Sunday, January 28th, Lyon lost a battle scarred veteran of the Civil War as well as of the Cross. Brother Alfred DeLoach Turney was born November 26, 1844, at DeKalb, Miss. He joined the Confederates at fifteen and was wounded in the battle of Shiloh, where he lost two brothers.

He was married on May 15, 1865, and eight years later he and wife were baptized together. He was a deacon and Sunday school teacher for many years at Salem, Center Hill, Olive Branch, Senatobia and lastly at Lyon, until his health forced him to give up his work. He was laid to rest at Center Hill, Tenn. May God's Spirit comfort and bless his brave companion, loved ones and host of friends.

D. A. McCALL.

RESIGNATION

I desire to say to the Baptist brotherhood in general, and to the ministry in particular, that I have resigned my pastorate in this county. The pastorate is composed of the church here at Coldwater for one-half time, and the church at Independence, ten miles east, and at Arkabutla, ten miles west, for one-fourth time each. These are noble people and know how to help a pastor, and it is truly a great field. They need and feel that they must have a good strong man as pastor. Those who may be interested can write to M. S. Dougherty, Coldwater, and he will confer with brethren of the other churches. They have a very good pastor's home here at Coldwater, and the three churches will pay a reasonable salary. It is my earnest prayer that God will lead this group of churches to the selection of an efficient consecrated man who will lead them onward in Christian endeavor. It will not be the pleasure of this group of churches to engage a pastor whose term of service would begin before April the first. The writer has accepted work on the coast, of which he will speak at a later date.

B. F. WHITTEN,
Coldwater, Miss.

Lyon-Coahoma-Jonestown

I am quite sure that I have some exceedingly good news for you this

time. The churches of Lyon, Coahoma and Jonestown have put the Record on the budget plan and Lula is working at the same thing and has a committee working vigorously at it.

We have two of our revivals set for April and the two others in June. Pray for us.

The folks went "wild" Christmas and gave us a new Ford touring car. Also some good sized checks came in, groceries and usable articles were showered upon us in abundance along with scores of greetings.

Do we have a great field? Well we will let you say. Societies are doing splendid work. At Lyon the Sunday School reached the high water mark the first of the year. At Jonestown we have two splendid unions for the young people. One had a 100% record last Sunday. At Lula the interest is growing, and Coahoma is going stronger for missions than for some time past if not more than ever before. "The Lord has done great things for us" and we are glad!

I like the Record more and more and wish you continued success in your great work. I am,

Yours in service,
D. A. McCALL.

BAPTIST BIBLE UNION

There has recently been organized in Louisiana a Southern division of the American Baptist Bible Union, which organization stands for the revival and perpetuation of the fundamental principles of the Christian religion. The Rev. John P. Hemby of Hammond, La., is the president of the organization and Rev. J. H. Alford of Kentwood, La., is secretary.

The executive committee is composed of the president, secretary and the following brethren, viz: Rev. W. S. Rogers of Crystal Springs, Miss., Dr. H. C. Jones of Magnolia, La., Mr. Jas. M. Lewis of Lewiston, La., Mr. R. I. Simmons of Kentwood, La., and Rev. J. U. Vinning of Amite, La.

The Union will hold its first announced meeting with the Shady Grove Baptist church, eleven miles northeast of McComb City, Pike county, Miss., on Saturday and Sunday, Feb. 17th and 18th, 1923.

Friends of this movement desiring to attend this meeting are requested to write the secretary, Rev. J. H. Alford, at Kentwood, La., and provisions will be made for their entertainment.

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Columbus, March 20-22



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Pastor First Baptist Church,
Shreveport, La.

Dr. Dodd is pastor of one of the greatest churches in our Southland and is recognized as a South-wide leader.

TUESDAY EVENING, MARCH 20

- 7:30 Song and Praise Service by Virgil Posey.
8:00 Address by H. L. Strickland.
8:35 Address by Dr. M. E. Dodd.

WEDNESDAY MORNING, MARCH 21

- 8:35-10:00 Conferences.
A. Organized Class Conference led by H. L. Strickland.
B. Superintendents' Conference led by H. L. Watts.
C. Intermediate Conference led by S. G. Polk.
D. Elementary Conference led by Miss Forbes.
E. B. Y. P. U. Conferences: Senior—W. H. Preston, Knoxville, Tenn.; Junior-Intermediate—Miss Morgan.
F. Student Volunteer Conference.
10:30 Joint Session.
10:30-10:20 Song and Praise Service.

ADEQUATE SUNDAY SCHOOL

- 10:30 A. Adequate Conception—J. E. Wills.
10:30 B. Adequate Equipment—W. H. Morgan.
11:00 C. Adequate Doctrinal Information—R. B. Gunter.
11:30 Address by Dr. W. F. Powell.
12:30 Noon Recess.

WEDNESDAY AFTERNOON

- 1:35 Song Service.
2:00 Adequate Elementary Work—Miss Forbes.
2:30 Adequate Evangelistic Opportunity—J. M. Metts.
3:00 Adequate Music—O. P. Estes.
3:30 Adequate Denominational Cooperation—J. M. Walker.
3:45 Roll Call of Counties.
4:00 Address by Dr. M. E. Dodd.

WEDNESDAY EVENING

- 7:30 Song Service.
7:30 Address by Dr. W. F. Powell.
8:00 Address by Dr. M. E. Dodd.

THURSDAY MORNING, MARCH 22

- 8:30 Conferences as on Wednesday.
9:00 Song Service.
10:00 The B. Y. P. U. as a Religious Influence in a Baptist School—Mr. John Latimer, Clinton, Miss.
10:30 Properly Grading the Training Service of the Church—Dr. J. W. Mayfield, McComb, Miss.
10:30 Conserving That For Which We Train—J. D. Franks, Columbus, Miss.
10:30 The New Note in B. Y. P. U. Work—W. H. Preston, Knoxville, Tenn.
11:30 Song Service.
Address by Dr. M. E. Dodd.

THURSDAY AFTERNOON

- 1:30 Song Service.
2:00 Business Session.
2:30 Is Mississippi a B. Y. P. U. State?—Auber J. Wilds.
3:00 One Minute Verbal Reports:
(a) District Officers.
(b) Associational B. Y. P. U. Officers.
(c) B. Y. P. U. Directors.
(d) Local B. Y. P. U.'s.
3:45 Awarding Banners.
4:00 "A Challenge"—W. H. Preston.

THURSDAY NIGHT

- 7:00 Song Service.
7:45 Address by Dr. W. F. Powell.

Gloster

We arrived on the field here a week ago, and was met at the pastor's house by a committee who received us very cordially. We found our goods already in the house and many of the things uncrated.

Needless for me to say that the pantry was full of everything that one needs to begin cooking, and that isn't the end yet, for each day someone has replenished the pantry with something good to eat. I was never received more cordially anywhere than by the good people of Gloster.

I left a great church at Charleston, and fortunate is the man who gets that place. Some of the Lord's noblest are members there.

As soon as I get my bearings we may send you a complete list and put our church here on the honor roll in Record subscriptions.

With every good wish to you and the Lord's richest blessings on our kingdom work, I am,

Yours in His name,

J. J. MAYFIELD.

Mrs. Mary C. Houston

Mrs. Mary C. Houston of Sanford, Miss., 85 years of age, was born in Green county, Ala., Sept. 30th, 1837, daughter of Mr. and Mrs. H. P. Clay. United with West Kemper Baptist church, near Moscow, Kemper county, in 1858.

Married Mr. George H. Houston in 1865.

JAMES A. DOSSETT.

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